The Missionary Emphasis of Lukan Pneumatology

John Michael Penney

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Ma te Atua koutou katoa e manaaki.

ABBREVIATIONS

AB	Anchor Bible
ATR	*Anglican Theological Review*
BST	Bible Speaks Today
EBC	F.E. Gaebelein (ed.), *The Expositor's Bible Commentary*
EvQ	*Evangelical Quarterly*
ExpTim	*Expository Times*
HTR	*Harvard Theological Review*
Int	*Interpretation*
JB	Jerusalem Bible
ITQ	*Irish Theological Quarterly*
JPT	*Journal of Pentecostal Theology*
JSNTSup	*Journal for the Study of the New Testament*, Supplement Series
NASB	New American Standard Bible
NEB	New English Bible
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary of the Old Testament
NIGTC	New International Greek Testament Commentary
NIDNTT	C. Brown (ed.), *New International Dictionary of New Testament Theology*
NIV	New International Version
NovT	*Novum Testamentum*
NRSV	New Revised Standard Version
NTS	*New Testament Studies*
REB	Revised English Bible
RSV	Revised Standard Version
RTR	*Reformed Theological Review*
SBLMS	Society of Biblical Literature Monograph Series
SNTSMS	Society for New Testament Studies Monograph Series
SWJT	*Southwestern Journal of Theology*
TDNT	G. Kittel and G. Friedrich (eds.), *Theological Dictionary of the New Testament*
TNTC	Tyndale New Testament Commentary
TOTC	Tyndale Old Testament Commentary
TrinJ	*Trinity Journal*
TynBul	*Tyndale Bulletin*

VoxEv	*Vox Evangelica*
VT	*Vetus Testamentum*
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

Chapter 1

THE PURPOSE OF THE SPIRIT IN LUKE–ACTS

Roland Allen wrote in the early part of this century, 'it is in the revelation of the Holy Spirit as a missionary Spirit that the Acts stands alone in the New Testament'.[1] This is exactly the historical contention of the Pentecostal movement—from inception a missionary movement—which saw, in the Spirit-baptism of Acts 2, a normative paradigm for the empowerment of every Christian to preach the gospel.[2] As Bruner claims, 'The Pentecostal is persuaded that his historical success is due to his theological distinctive, the experience of the Holy Spirit in power.'[3] Acts is more than history for the Pentecostal: it is a missionary manual, an open-ended account of the missionary work of the Holy Spirit in the church, concluding, not with ch. 28, but with the ongoing Spirit-empowered and Spirit-directed gospel preaching of today. This conviction has made Pentecostals a major force in world missions.[4] For example, Peter Wagner notes that Pentecostal churches are growing significantly faster than any other churches in Latin America and attributes this to their concern to multiply the number of gospel 'witnesses'.[5]

1. R. Allen, 'Pentecost and the World: the Revelation of the Holy Spirit in the Acts of the Apostles' (1917), reprinted in D.M. Paton (ed.), *The Ministry of the Spirit: Selected Writings of Roland Allen* (London: World Dominion Press, rev. edn, 1965), p. 21.
2. J. Penney, 'Have Pentecostals Lost Their Way?', *Barsabbas* 3 (June 1993), p. 2.
3. F.D. Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, MI: Eerdmans, 1970), p. 26.
4. P. Pomerville, *The Third Force in Missions* (Peabody, MA: Hendrickson, 1985).
5. P. Wagner, *Look Out! The Pentecostals Are Coming* (Eastbourne: Coverdale, 1973).

1. *A Problem in Hermeneutics*

The Pentecostal doctrine of a normative, post-conversion Spirit-baptism, initially evidenced by speaking in tongues, and bringing missionary enablement, has been severely criticized on both hermeneutical and theological grounds. A popular evangelical example of the former criticism is that of John Stott, who writes 'The revelation of the purpose of God in Scripture should be sought in its didactic, rather than its historical parts.'[6] This argument has not been well received by Pentecostals who retort that Luke's historical record does have a didactic purpose,[7] but Stott later explains: 'I am emphatically not saying that biblical narrative has nothing to teach us...the didactic must guide us in evaluating and interpreting the descriptive.'[8]

A more recent development has been to ground the essentially pragmatic and experiential way Pentecostals read Luke–Acts in the postmodern hermeneutics of Paul Ricouer and others.[9] The irony is that Ricouer's hermeneutic provides little support either for the personalism of the Pentecostal encounter with God, or for the work of the Holy

6. J. Stott, *The Baptism and Fullness of the Holy Spirit* (Downers Grove, IL: IVP, 1964), p. 23. A Pentecostal attuned to this particular difficulty is Gordon Fee. See his *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991). Several of the essays in this work bear upon it, especially 'Hermeneutics and Historical Precedent: A Major Issue In Pentecostal Hermeneutics', pp. 83-104. Fee's sensitivities here are not, however, appreciated in the American AOG. Cf. the review article by senior statesman W. Menzies: 'I do not question Gordon Fee's personal Pentecostal experience. I am not clear, however, about how he expresses Pentecostal theology' ('Review, *Gospel and Spirit*', *Paraclete* [Winter 1993], p. 32)

7. See for example the critique of Fee's *Gospel and Spirit* by R. Stronstad, 'Pentecostal Hermeneutics', *Pneuma* 15.2 (Fall 1993), pp. 215-22. One of the more significant claims in Stronstad's argument is that Pentecostal theology does not simply derive from its interpretation of the historical narratives of Acts but 'from the teaching of Jesus and from the sermons and teaching of the apostles' (p. 216).

8. J. Stott, *The Message of Acts: To the Ends of the Earth* (BST, Leicester: IVP, 1990), p. 12

9. See the collection of articles in the Fall 1993 edition of *Pneuma*, especially T.B Cargal, 'Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Post-Modern Age', *Pneuma* 15.2 (Fall 1993), pp. 163-87, who argues that there has been a paradigm shift from a modern to a postmodern age, providing a hermeneutic which Pentecostals can use to support interpretation of the Bible from within their experiential world.

Spirit in interpretation.[10] Doubtless postmodernism has presented a necessary corrective to the naive objectivism of some evangelical interpretation, but the danger it presents to a faith which is essentially rooted in historical events should not be overlooked in the determination by some Pentecostals to remain a third force.[11]

The way forward is neither with postmodern hermeneutics (provided that we hear their warning concerning the subjectivity inherent in all interpretation, Pentecostal and otherwise), nor with dogmatic assertions about the priority of didactic texts over historical ones for establishing biblical norms for church praxis. A recent evangelical hermeneutics text warns

> many interpreters of Acts succumb to false dichotomies between theology and history...But, as in his Gospel, Luke did not compile history for history's sake; rather he compiled it to teach his readers what he believed God was accomplishing in the world and what God was commanding believers to do in and through the events he narrated.[12]

We need to give proper attention to the theological purpose of Luke in order to understand the significance of events related to the Holy Spirit. The approach I will adopt is essentially that of biblical theology.

2. *Theological Approaches*

Significant theological criticisms have come from many corners of Protestantism, especially those with a strongly Reformed influence.[13] Yet the Pentecostal approach to Acts is not unique. While sometimes differing on the issue of whether Spirit-baptism is subsequent to conversion, major scholars in mainstream Protestantism have also stressed the missionary empowerment aspect of Spirit-baptism in Luke–Acts, notably

10. J.M. Penney, 'Metaphor and Meaning in the Biblical Hermeneutics of Paul Ricouer' (unpublished MTh paper for Australian College of Theology, Sydney, 1993).

11. See the timely response from Pentecostal New Testament scholar R.P. Menzies, 'Jumping off the Postmodern Bandwagon', *Pneuma* 16.1 (Spring 1994), pp. 115-20.

12. W.W. Klein, C.L. Blomberg and R.L. Hubbard Jr, *Introduction to Biblical Interpretation* (Dallas: Word, 1993), pp. 344-45.

13. See especially Bruner, *Theology of the Holy Spirit;* and at a more popular level J.I. Packer, *Keep in Step with the Spirit* (Leicester: IVP, 1984).

Lampe,[14] Schweizer,[15] and Kremer.[16] Indeed, two years before Parham's Topeka Bible studies[17] and seven years before Azusa Street—the two events associated with the birth of Pentecostalism—the Pentecostal view was thoroughly anticipated by the German scholar H. Gunkel, who argued that the reception of the Spirit in early Christianity was predominantly an experience of supernatural power as demonstrated in glossolalia.[18] The Pentecostal view may have been unsophisticated, but it was nowhere near the theological oddity which its reformed and dispensationalist detractors often portrayed.

The interpretation of Luke's pneumatology remains a vexed question with a wide proliferation of views. Broadly, these fall into three categories.[19] The first comprises those who see the work of the Holy Spirit in terms of conversion-initiation of the believer into the new age and the church: the important works of Bruner[20] and Dunn[21] feature here. Secondly, there is the classical Pentecostal view with its instrumental and external focus, and its more carefully nuanced recent defences.

14. G.W. Lampe, 'The Holy Spirit in the Writings of St Luke', in D.E. Nineham (ed.), *Studies in the Gospels: Essays in Memory of R.H. Lightfoot* (Oxford: Basil Blackwell, 1955), pp. 159-200.

15. E. Schweizer, 'Πνεῦμα, πνευματικός', *TDNT*, VI, pp. 389-455.

16. For a short summary by Kremer in English, see J. Kremer, 'πνεῦμα, ατος, τό', in H. Balz and G. Schneider (eds.), *Exegetical Dictionary of the New Testament*, III (Grand Rapids, MI: Eerdmans, 1993), pp. 117-23.

17. For an account of which see J.R Goff, Jr, *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville, AK: University of Arkansas Press, 1988).

18. See the summary in M. Turner, 'The Significance of Receiving the Spirit in Luke–Acts: A Survey of Modern Scholarship', *TrinJ* 2 NS (1981), pp. 131-58.

19. That is, as we consider approaches to Luke–Acts per se. If this was an investigation of Spirit-baptism then we would have to include a fourth category for the various sacramentalist interpretations. These fall into two main types: the first incorporating it into a 'realistic' understanding of water-baptism as does Bruner in our first category above, the second viewing it as an impartation with confirmation.

20. Bruner, *Theology of the Holy Spirit*.

21. J.D.G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster Press, 1970).

Representing the former are the works of Williams,[22] Arrington,[23] and Ervin,[24] while Stronstad[25] and Shelton[26] are among the latter. Thirdly, there are approaches which view Luke's portrayal of the Holy Spirit more in terms of a theology of Christian experience, with a predominantly internal rather than missionary focus. For example, Hocken argues for a solution to the gap which exists in Pentecostalism between individual testimonies of Spirit-baptism which stress inward encounter and communion, and official definitions concerned with external power for missions.[27] We may include here a whole raft of recent charismatic writings,[28] as well as those of ecumenical Pentecostals such as Gordon Fee.[29]

This study contends that Lukan pneumatology has a fundamentally missionary emphasis. This is not to argue that Luke is unaware of the soteriological or ontological function of the Holy Spirit, such as in John or Paul, and certainly not to oppose Luke to either, but rather to show that Luke's primary and pervasive interest is the work of the Holy Spirit in initiating, empowering and directing the church in its eschatological worldwide mission. If the doctrinal formulations of Pentecostalism have sometimes been unfortunate, they have nevertheless caught much of Luke's general intent. The task will be to elucidate the nature of this missionary emphasis by careful examination of the relevant passages in the Gospel and Acts and by an informed synthesis which allows Luke to speak on his own terms, and answer his own questions.

22. J.R. Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective*. II. *Salvation, the Holy Spirit, and Christian Living* (Grand Rapids, MI: Academie, 1990).

23. F.L. Arrington, *The Acts of the Apostles: Introduction, Translation and Commentary* (Peabody, MA: Hendrickson, 1988).

24. For example, H.M. Ervin, *Spirit Baptism: A Biblical Investigation* (Peabody, MA: Hendrickson, 1987).

25. R. Stronstad, *The Charismatic Theology of St Luke* (Peabody, MA: Hendrickson, 1984).

26. J.B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke–Acts* (Peabody, MA: Hendrickson, 1991).

27. P. Hocken, 'Jesus Christ and the Gifts of the Spirit', *Pneuma* 5.1 (Spring 1983), pp. 1-16.

28. For the best summary, see H.I. Lederle, *Treasures Old and New: Interpretations of 'Spirit-Baptism' in the Charismatic Movement* (Peabody, MA: Hendrickson, 1988).

29. See the articles by Fee in *Gospel and Spirit* for example.

3. *The Thematic and Architectural Unity of Luke–Acts*

It is essential to note the thematic and architectural unity of the book of Acts with Luke's Gospel. According to Gasque, the 'primary gain of the recent criticism of Luke–Acts has been the recognition that the Gospel according to Luke and the Book of Acts are really two volumes of one work which must be considered together.'[30] This may overstate the case, as clearly the unity of Luke–Acts does not extend to canonical unity, and perhaps not to generic unity either. Parsons argues forcefully that different literary conventions are employed in Luke and Acts, and thus 'serious objections must be lodged against the assumption that Luke and Acts share the same genre'.[31] However, against Parsons, Marshall points out that if we are to consider 'the Gospel and Acts as two parts of one work, then the question is that of the genre of Luke–Acts as a whole', not whether they are of the same genre as independent works.[32]

Parsons also dismisses the idea of narrative unity, but Tannehill has made a strong argument in its favour.[33] Not only do the two works share the same author, there is a symmetry in their thematic structure. Both proceed from a preliminary Spirit-anointing of the key actors, to an inaugural proclamation and confirmatory miracles followed by initial ministry success and increasing opposition, to an extensive travel narrative, succeeded by an arrest and threefold trial, and final consummation.[34] The pattern of mission experienced by Jesus is also experienced by the early church. There are marked parallels between Jesus and Peter and Paul which are plainly intentional.[35] For example,

30. W.W. Gasque, *A History of the Interpretation of the Acts of the Apostles* (Peabody, MA: Hendrickson, 2nd edn, 1989), p. 309.

31. M.C. Parsons, 'The Unity of the Lukan Writings: Rethinking the *Opinio Communis*', in N.H. Keathley (ed.), *With Steadfast Purpose: Essays on Acts in Honor of Henry Jackson Flanders, Jr* (Waco, TX: Baylor University, 1990), p. 45.

32. I.H. Marshall, 'Acts and the Former Treatise', in B.W. Winter and A.D. Clarke (eds.), *The Book of Acts in its Ancient Literary Setting* (Grand Rapids, MI: Eerdmans, 1993), pp. 178-80.

33. R.C. Tannehill, *The Narrative Unity of Luke–Acts: A Literary Interpretation*, I (Philadelphia: Fortress Press, 1986), p. xiii.

34. See Stronstad, *Charismatic Theology*, p. 34.

35. For examples of Jesus–Paul parallels see A.J. Mattill, 'The Jesus–Paul Parallels and the Purpose of Luke–Acts: H.H. Evans Reconsidered', *NovT* 17.1 (1975), pp. 15-46. Similarly for Peter–Paul parallels, by the same author, 'The

when only the Lukan Peter declares his readiness for prison (Lk. 22.33) 'it is hard to resist the impression that this rendering of his words has been formulated with the incidents in Acts 4, 5 and especially 12 in mind'.[36]

This unity is especially apparent concerning the Holy Spirit, which Lampe views as the 'connecting thread which runs through both parts of St Luke's work'.[37] Talbert cites a fourfold parallelism between Jesus' baptism and Pentecost: (i) both disciples and Jesus are praying; (ii) the Spirit descends after their prayers; (iii) there is a physical manifestation of the Spirit; (iv) both disciples and Jesus begin ministry with a sermon which is programmatic for what follows, appeals to fulfilment of prophecy, and speaks of the rejection of Jesus.[38] The fulfilment motif is fundamental in Luke–Acts, and focuses on the manner in which the divine plan of salvation for the nations is being realized, first through Jesus, and then through his followers.[39] The programmatic proclamations of Jesus in Lk. 4.16-30 and Peter in Acts 2.14-42 are announcements of salvation. Salvation is at the centre of Lukan theology,[40] and mission brings it to the world. 'Hence the theology of Acts is a mission centered theology: the church exists not for itself but for the world, to bear bold testimony to what God has done and is doing in Jesus.'[41] The Holy Spirit in both volumes is the Lord of mission, who directs its progress and also enables its achievements.

The unity of Luke–Acts necessitates careful consideration of how Luke's Gospel might determine the missionary emphasis of his pneumatology in Acts. We note Polhill's warning that Acts must also be

Purpose of Acts: Schneckenburger Reconsidered', in W.W. Gasque and R.P. Martin (eds.), *Apostolic History and the Gospel* (Exeter: Paternoster Press, 1970), pp. 108-22.

36. I.H. Marshall, *A Fresh Look at the Acts of the Apostles* (Homebush West, NSW: Lancer, 1992), p. 26.

37. Lampe, 'Holy Spirit in Luke', p. 159.

38. C.H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke–Acts* (SBLMS, 20; Missoula, MT: Scholars Press, 1974), p. 16.

39. See D. Peterson, 'The Motif of Fulfilment and the Purpose of Luke–Acts', in Winter and Clarke (eds.), *The Book of Acts in its Ancient Literary Setting*, pp. 83-104.

40. R.F. O'Toole, *The Unity of Luke's Theology* (Good News Studies, 9; Wilmington, DE: Michael Glazier, 1984). Cf. I.H. Marshall, *Luke, Historian and Theologian* (Exeter: Paternoster Press, 2nd edn, 1979).

41. W.W. Gasque, 'A Fruitful Field: Recent Study of the Acts of the Apostles', *Int* 42 (1988), p. 127.

considered in its own historical setting and narrative movement.[42] There are indeed some major literary differences between the two works. As Tannehill summarizes, Luke is episodic and lacks the causal continuity between scenes evident in the narrative of Acts. Luke has one central actor, unlike Acts, which in turn also contains a greater number of dramatic scenes with speeches.[43] These speeches in Acts serve to unify the account, 'and through them Luke advances his theme of divinely commissioned unified witness to the ends of the earth'.[44] The factors which bind the two works closely together are nevertheless most predominant.

Of special significance is the lack of plot resolution in the mission announcement of Lk. 24.47-49, which anticipates the specific developments in Acts.[45] Although Parsons argues that, unlike other contemporary two-volume works, there is no explicit indication of a forthcoming second volume at the end of Luke, and claims 'Luke goes to great lengths to provide a sense of closure to this story about Jesus',[46] he overstates his case. There is an obviously heightened expectation created by the promise of Pentecost which invites the question of fulfilment.

4. *The Purpose of Luke–Acts*

Luke's preface (Lk. 1.1-4), was probably intended to introduce both volumes of his work and v. 4, 'so that you may know the truth concerning the things about which you have been instructed', is generally indicative of his purpose.[47] Van Unnik's classic essay on the purpose of Acts notes the problem presented by the absence of a δέ

42. J.B. Polhill, *Acts* (New American Commentary; Nashville: Broadmans Press, 1992), p. 54.

43. R.C. Tannehill, *The Narrative Unity of Luke–Acts: A Literary Interpretation. II. The Acts of the Apostles* (Minneapolis, MN: Fortress Press, 1990), pp. 5-7.

44. M.L. Soards, *The Speeches in Acts: Their Content, Context, and Concerns* (Louisville, KY: Westminster/John Knox Press, 1994), p. 15.

45. Tannehill, *Narrative Unity*, II, pp. 6-7.

46. Parsons, 'Unity', p. 43.

47. Polhill, *Acts*, p. 55. Kurz points out that this preface is part of a larger prologue which includes at least chs. 1 and 2, and while one of the major plot functions of these chapters is to foreshadow later events in the Gospel, Symeon's prophecies (2.29-35) go beyond the Gospel to foretell the main events of Acts. W.S. Kurz, *Reading Luke–Acts: Dynamics of Biblical Narrative* (Louisville, KY: Westminster/John Knox, 1993), p. 19.

clause to correspond to the μέν clause of Acts 1.1, and, from its similarity to the wording of Heb. 2.4-5, concludes that Acts serves as a confirmatory bridge, comprising the apostolic preaching sanctioned by miraculous gifts, between the saving activity of Jesus and the experience of later Christians.[48] Thus the leading themes are salvation and witness: the Gospel, the ἀρχή σωτηρίας (beginning of salvation) and Acts, the βεβαίωσις (confirmation) of its universal character.[49] Similarly, Higgins argues that the kerygma in Acts is not limited to missionary preaching, but includes miracles performed in the name of Jesus by the apostles, which demonstrate the reality of the gospel they preach.[50] That σωτηρία-σώζω is the leading idea in Luke is clear from repeated references in both volumes, for example, Lk. 1.77; 2.11, 30; 3.6; 8.48; 9.24; 13.23; 17.19; 18.42; especially the climactic turning point of the narrative in 19.9-10; and Acts 2.21, 40; 4.12; 13.26.

This suggests that Luke writes for a Christian audience. Esler argues that Luke has a specific local community in mind, comprising both Jews and Gentiles, and that the social problem of their continued table fellowship and the political problem of the possible threat of the church to Rome are the predominant concerns.[51] There are certainly indications of these sorts of tensions in Acts, although Esler exaggerates the historical difficulties with Luke's account. However, the narrative emphasis in both volumes is clearly on salvation and witness, and the lack of reference to a particular community, together with the open-endedness of Acts 28, lends support to the suggestion by Kurz: 'Might not Luke–Acts have even been intended for more than one community, as an "ecumenical" narrative for the whole church...'[52]

Several scholars recognize the basic emphasis in both volumes on the universal character of salvation, albeit from different angles. The principal

48. W.C. Van Unnik, 'The "Book of Acts" the Confirmation of the Gospel', *NovT* 4 (1961), pp. 26-59.

49. Van Unnik, 'The Book of Acts', pp. 58-59.

50. A.J.B. Higgins, 'The Preface to Luke and the Kerygma in Acts', in Gasque and Martin (eds.), *Apostolic History*, pp. 78-91. Cf. C.K. Barrett, 'The Third Gospel as a Preface to Acts? Some Reflections', in F. Van Segbroeck, C.M. Tuckett, G. Van Belle and J. Verheyden (eds.), *The Four Gospels 1992: Festschrift Frans Neirynck* (Leuven-Louvain: Leuven University Press, 1992), pp. 1451-66.

51. P.F. Esler, *Community and Gospel in Luke–Acts: The Social and Political Motivations of Lucan Theology* (SNTSMS, 57; Cambridge: Cambridge University Press, 1987).

52. Kurz, *Reading Luke–Acts*, p. 13.

difficulty is the question of the relationship of Jewish salvation to the Gentile mission, on which issue Powell observes, 'there is wider divergence of opinion than any other in contemporary Lukan studies'.[53] The main variations from one end to the other are that:

1. Luke is anti-Semitic, unconcerned with Jewish salvation, and depicts Jews solely as opponents of God's purpose.[54]
2. Luke is basically orientated against Judaism, which he regards overall as unbelieving, yet he depicts Paul as not simply 'head of the Gentile department', but as witness to both Jews and Gentiles.[55]
3. In Luke's universalism there is an evolution of thought and growing pessimism regarding the salvation of Jews.[56]
4. Luke emphasizes rejection by corporate Israel but acceptance by some individual Jews, the former leading to a re-direction of mission to the Gentiles, while salvation remains open to individual Jews.[57]
5. The Ephesian ministry in Acts is the climax of Lukan universalism and the church a true *tertium genus*, neither Jewish nor Gentile, but open to both.[58]
6. Continuity of the church with Israel is 'one of Luke's great over-arching themes', but ultimately the Jews reject the good news while Gentiles accept it.[59]
7. There is an unresolved tension between the mission, which proclaims the fulfilment of the hope of Israel to Jew and Gentile

53. M.A. Powell, *What Are They Saying about Acts?* (New York: Paulist Press, 1986), p. 72.

54. J.A. Sanders, 'The Salvation of the Jews in Luke–Acts', in C.H. Talbert (ed.), *Luke–Acts: New Perspectives from the Society of Biblical Literature Seminar* (New York: Crossroad, 1984), pp. 104-17.

55. R. Maddox, *The Purpose of Luke–Acts* (Edinburgh: T. & T. Clark, 1982), pp. 31-46, 77.

56. R.F. Zehnle, *Peter's Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter's Speeches of Acts 2 & 3* (Nashville: Abingdon Press, 1971).

57. J.B. Tyson, *Images of Judaism in Luke–Acts* (Columbia, SC: University of South Carolina Press, 1992).

58. F. Pereira, *Ephesus: Climax of Universalism in Luke–Acts* (Jesuit Theological Forum Studies, 1: Anand, India: Gujarat Sahitya Prakash, 1983).

59. Mattill, 'The Jesus–Paul Parallels'

alike, and the experience of stinging rejection of the message by an increasing majority of national Israel.[60]

8. Turning of the Gentiles to God is always in accordance with the divine plan through a theologically restored Israel and the overall verdict of Acts is that the church's Jewish heritage is a mixed blessing, and the Jewish mission a mixed success.[61]
9. Luke defends the conviction 'that the Christian community could be identified with a reconstituted faithful Israel whose mission among the Gentiles redounded to the glory of Israel'.[62]
10. The restoration of Israel and success of the Jewish mission is the basis for inclusion of the Gentiles.[63]

As I shall argue, a restored Israel is anticipated in Luke's Gospel and seen as being fulfilled in Acts. The primary significance of this in Luke's theology is the inauguration of salvation for the Gentiles, who are incorporated into the faithful community. The general thrust of 'Luke's use of narrative predictions in the development of the prophecy-fulfilment theme is the continuity of God's plan of salvation'.[64] The link between Israel and church is established not only by the fulfilment of Old Testament prophecies, but also by the fact that both Old Testament prophecies and those of Jesus are fulfilled by the same events.[65] Yet, as Tannehill rightly observes, there remains a tension in the narrative between this theological presentation and the historical reality;[66] a

60. R.C. Tannehill, 'Rejection by Jews and Turning to Gentiles: The Pattern of Paul's Mission in Acts', in K.H. Richards (ed.), *SBL 1986 Seminar Papers* (SBLSP, 25; Atlanta: Scholars Press, 1986), pp. 130-41.

61. E. Richard, 'The Divine Purpose: The Jews and the Gentile Mission (Acts 15)', in Talbert (ed.), *New Perspectives*, pp. 188-209.

62. D.L. Tiede, *Prophecy and History in Luke–Acts* (Philadelphia: Fortress Press, 1980), pp. 16-33.

63. J. Jervell, *The Unknown Paul: Essays on Luke–Acts and Early Christian History* (Minneapolis, MN: Augsburg, 1984).

64. B.C. Frein, 'Narrative Predictions, Old Testament Prophecies and Luke's Sense of Fulfilment', *NTS* 40 (1994), p. 37.

65. Frein, 'Predictions', pp. 36-37.

66. Tannehill, 'Rejection by Jews', p. 141. Recently, Franklin has argued that Luke was a Pauline interpreter, writing after the dust had settled on some of Paul's battles with the Judaizers: 'the different situation of Luke...from that of Paul... enabled him to emphasise the continuity between the old and the new in a way that was certainly not open to Paul as he engaged in what were then life and death struggles for the truth of Christianity'. E. Franklin, *Luke: Interpreter of Paul, Critic*

tension, but not a contradiction, since Isaiah's depiction of the restored Zion, which informs so much of Luke's writing, depicts quite plainly a distinction between national Israel and the faithful community.[67]

The connection of Acts 1.8 with the link passage of Lk. 24.47-49 and the Petrine sermon on the day of Pentecost (Acts 2.37-40) confirms the general missiological purpose and flow of the narratives.[68] The ethnic and geographic progression of the mission, the summary statements regarding increase in the Word of God, the centrality of the speeches and their kerygmatic thrust, the relation of persecution to proclamation, and the sustained focus on Paul's mission all demonstrate the centrality of worldwide mission.[69] It is in the speeches, in particular, that the theme of 'witness' is concentrated, and 'one comes to see that Acts is a story filled with speeches, wherein one may say that every speaker speaks as, for, or against a witness or the witnesses and their witness...the witness itself is offered in the speeches'.[70]

Luke's interest in Isaiah as fundamental to his storytelling strongly supports this.[71] He has four extended passages from Isaiah: Lk. 3.4-6//Isa. 40.3-5; Lk. 4.17-19//Isa. 61.1-2; Acts 8.28-33//Isa.//53.7-8; Acts 28.25-27//Isa. 6.9-10; but he keeps returning to Isaiah 61, the programmatic

of Matthew (JSNTSup, 92; Sheffield: JSOT Press, 1994), p. 158. There is some truth in this, but there is no need to read the whole of Paul, especially Romans, through Galatians, when good sense can be made of Romans by treating it seriously as a letter to a Gentile audience rejecting their Jewish brethren and heritage. When read consistently this way, the Paul of Acts and the Paul of Romans are not really so different. See N. Elliott, *The Rhetoric of Romans: Argumentative Constraint and Strategy and Paul's Dialogue with Judaism* (JSNTSup, 45; Sheffield: JSOT Press, 1990); and J.A. Crafton, 'Paul's Rhetorical Vision and the Purpose of Romans: Toward a New Understanding', *NovT* 32.4 (1990), pp. 317-39.

67. W.J. Dumbrell, *Covenant and Creation: An Old Testament Covenantal Theology* (Exeter: Paternoster Press, 1984), pp. 197-98.

68. R. Sloan, '"Signs and Wonders": A Rhetorical Clue to the Pentecost Discourse', *EvQ* 63.3 (1991), pp. 225-40.

69. Sloan, 'Signs and Wonders', p. 226.

70. Soards, *Speeches in Acts*, p. 194.

71. As Sanders points out, 'if the Scripture index of the Nestle-Aland reflects the actual situation even relatively speaking, Luke falls behind only Revelation and the Gospel of Matthew in the use of Isaiah in the Second Testament.' J.A. Sanders, 'Isaiah in Luke', in C.A. Evans and J.A. Sanders (eds.), *Luke and Scripture: The Function of Sacred Tradition in Luke–Acts* (Minneapolis, MN: Fortress Press, 1993), p. 20.

announcement of salvation.[72] In the first passage, about John the Baptist, only Luke adds the last clause from Isa. 40.5 'and all flesh shall see the salvation of God', which emphasizes the universality of salvation.[73] The programmatic statement of Acts 1.8 is plainly dependent on Isa. 49.6, and so roots the disciples' ministry to the nations in the servant ministry of Isaiah.[74] It is significant that this prophecy is also quoted in the middle of the book (Acts 13.47) and alluded to at the end.[75]

The Holy Spirit is the power by which salvation is both announced and effected (Lk. 4.18//Isa. 61.1) in the ministry of Jesus,[76] and this is the same power by which universal mission in Acts is announced and effected. Although the uniqueness of the anointing of Jesus cannot be doubted, there is a clear continuity with that of the disciples: the sermon of Peter at Pentecost is not merely bold, or inspired with wisdom and insight, it is powerfully effective such that his hearers are 'cut to the heart' (Acts 2.37). 'The parallel with the Pentecostal gift is that the disciples too receive the Spirit as the power of their saving kerygma.'[77] Jesus comes in fulfilment of Israel's mission in Isaiah to be 'a light for revelation to the Gentiles', according to the prophecy of Simeon (Lk. 2.32; cf. Acts 26.32 and Isa. 49.6), and he has commanded his disciples to continue this work (Acts 13.47).[78]

A strong promise-fulfilment motif is evident. One aspect that deserves more attention is the fulfilment of the Abrahamic promise 'in you all the families of the earth shall be blessed' (Gen 12.3; cf. 22.18). In Genesis 22.18, the context of universal blessing is possession by Abraham's descendants of the gate of their enemies. Zechariah's prophecy

72. D. Seccombe, 'Luke and Isaiah', *NTS* 27 (1981), p. 253.

73. Barrett, 'The Third Gospel as a Preface to Acts?', p. 1455. The note of universalism is by no means restricted to Isaiah 40–66, but is deeply rooted in the prophetic tradition, as well as in the books of Ruth and Job. See D.L. Christensen, 'A New Israel: The Righteous from among all Nations', in A. Gileadi (ed.), *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison* (Grand Rapids, MI: Baker, 1988), pp. 251-59.

74. Seccombe, 'Luke and Isaiah', pp. 258-59.

75. Van Unnik, 'The Book of Acts', p. 50.

76. Turner, 'Significance', p. 157, notes the Jubilee overtones of Lk. 4.16-30 which indicate 'Luke understood Jesus to have received the Spirit at his baptism primarily if not exclusively as the power of salvation released through his messianic preaching and acts.'

77. Turner, 'Significance', p. 157.

78. Mattill, 'The Jesus–Paul Parallels', p. 29.

(Lk. 1.67-79) makes sustained reference to this passage (vv. 72-75), before anticipating the dawn of salvation, giving light to those who sit in darkness (vv. 76-79)—a light which is none other than 'a light for revelation to all the Gentiles and for glory to your people Israel' (Lk. 2.32).[79] Similar reference to the Abrahamic promise is made in Mary's Magnificat (Lk. 1.55) and in Peter's second sermon (Acts 3.25).

Isaiah considers the problem of how the Abrahamic promises are to be fulfilled and answers that it will be through a restoration of Zion.[80] Isaiah commences with a decadent Jerusalem under judgment in ch. 1 and ends with a New Jerusalem as the centre for universal worship of Yahweh.[81] The end is prefigured in Isa. 2.2-4, where former enemies of Israel come in pilgrimage to submit to divine regulation, and this eschatology 'becomes basic in chapters 40-66'.[82] The servant figure of the second part of the book is depicted in both royal and prophetic terms, and his ministry will result in return from exile, and the pilgrimage of Gentiles to the restored Zion, the total effect of which is described in ch. 54 as the realization of Abrahamic, Mosaic and Noachian covenantal

79. On first reading, Zechariah's prophecy is concerned more with Israel's deliverance from their enemies than with mission, but 'those living in darkness' (v. 79) will be seen in light of Lk. 4.18ff. to resist a narrow identification with Israel or dispersion Israel and to include Israel's enemies in the proclamation of release, thus pointing to Israel's vocation. Psalms 47 and 87 provide a possible precedent in the Old Testament for such an understanding. The references to Abraham in Luke challenge exclusivist conceptions of who will be the recipients of blessing: God can raise up children for Abraham even from stones (Lk. 3.8-9). Moreover, the Isaianic allusions in the passage ('prepare his ways'; cf. Isa 40.3), anticipate the first servant song, in which the supposition that salvation for Israel means destruction for the nations (Isa. 41.1-5) is overturned in the climax: Israel's adversaries are eagerly awaiting the servant's ordinance (42.4). This perspective is clearly unfolded in the other servant songs: the servant will be a light to the nations. See W.A.M. Beuken, 'Mispat: The First Servant Song and its Context', *VT* 22.1 (January 1972), pp. 1-30.

80. Dumbrell, *Covenant and Creation*, p. 191.

81. W.J. Dumbrell, *The Faith of Israel: Its Expression in the Books of the Old Testament* (Leicester: Apollos, 1988), p. 99. Motyer notes that Jerusalem first appears in the biblical tradition in association with Melchizedek and the recognition of his royal priesthood by Abraham. David may be understood as the royal successor to Melchizedek (Psalm 110) and heir of the Abrahamic promises (Psalm 47). Isaiah links the themes of Davidic monarchy, chosen city and Abrahamic promises in a 'city-based royal eschatology'. A. Motyer, *The Prophecy of Isaiah* (Leicester: IVP, 1993), pp. 16-17.

82. Dumbrell, *Faith of Israel*, pp. 102-103.

expectations.[83] Again in ch. 60 the coming glorious Zion is a consummation of Abrahamic blessing[84] and the anointed conqueror of ch. 61 is the servant-messianic herald who announces the victory.[85]

This background emerges strongly in Luke–Acts. Notably, the universal mission of Acts 1.8 is Jesus' answer to the question concerning the restoration of the kingdom to Israel,[86] and the disciples must wait in *Jerusalem* for the promise of the Father. This suggests that the outpoured Spirit is broadly conceived as the promise of the Father in terms of the fulfilment of a restored Zion and universal salvation, in which the pilgrimage of the nations is theologically transformed into a world mission. In effect this is the fulfilment of God's promise of world-wide blessing to Abraham through his descendants. I shall test this argument more closely with the narrative in Acts.

Summary

The dispute between Pentecostals and their critics about the meaning and purpose of Spirit-baptism cannot be resolved, either by the latter's assertion of the precedence of didactic over historical texts in the New Testament, or by the recent pragmatic appeals of the former to post-modern hermeneutics. Rather attention must be given to the purpose of Luke–Acts, and I have suggested that this is thoroughly orientated to the missionary purpose of the church, which in turn is grounded in God's promise to bless the nations through Abraham's descendants. This is the biblical-theological context in which a search must now be made for Luke's particular pneumatological understanding and emphasis.

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83. Dumbrell, *Faith of Israel*, pp. 107-10; *Covenant and Creation*, pp. 191-92.
84. Motyer, *Isaiah*, p. 493.
85. Dumbrell, *Faith of Israel*, p. 110.
86. Cf. R. O'Toole, 'The Kingdom of God in Luke–Acts', in W.W. Willis (ed.), *The Kingdom of God in Twentieth Century Interpretation* (Peabody, MA: Hendrickson, 1987), p. 149.

Chapter 2

THE SPIRIT IN THE INFANCY AND INAUGURATION NARRATIVES

The most widely accepted approach to the synoptic tradition views Mark as the first Gospel, and as one of three sources for Luke's Gospel, the others being the common material with Matthew known as Q, and material unique to Luke.[1] By contrast to Mark, Luke has added the birth narrative, expanded the inauguration narrative and finally set the entire story within a chronological and geographical framework consistent with his own purposes.[2] Redaction-critical approaches which emphasize and analyse these unique features have more recently been applied, leading to an increasing recognition of Luke's own particular perspectives on the Holy Spirit.[3] References to the Holy Spirit are more numerous in Luke than the other synoptics (17 times in Luke, 12 times in Matthew and 6 times in Mark), and as we shall see have a particularly Lukan emphasis. Moreover, Pentecostals are plainly justified in their complaint that their critics have too often forced Luke's perspectives through a Pauline grid, although some may reply that Pentecostals have also forced Paul through a Lukan grid. Neither approach is hermeneutically legitimate, nor consistent with a proper doctrine of scripture.[4]

It is beyond the scope of this study to make a systematic comparison of Lukan and Pauline pneumatology; it suffices to note that Paul's perspectives are much broader and more soteriological in character.[5]

1. D.A. Carson, D.J. Moo and L. Morris, *An Introduction to the New Testament* (Grand Rapids, MI: Apollos, 1992), pp. 118-20. Similarly, R.H. Stein, *The Synoptic Problem: An Introduction* (Leicester: IVP, 1987).
2. Stronstad, *Charismatic Theology*, p. 33.
3. Especially, Stronstad, *Charismatic Theology*; Shelton, *Mighty in Word and Deed*; R.P. Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke–Acts* (JSNTSup, 54; Sheffield: JSOT Press, 1991).
4. Klein *et al.*, *Biblical Interpretation*, p. 351.
5. See Shelton, *Mighty in Word and Deed*, p. 5; Menzies, *Development*. For a rigorously exegetically based analysis of Pauline pneumatology see the massive

The approach taken here will be to allow Luke to speak on his own terms and to be alert to his own signals concerning the significance of the Holy Spirit in the life of Jesus and the church.

1. *The Infancy Narratives*

The first reference to the Spirit in Luke relates to the birth announcement of John the Baptist: 'even before his birth he will be filled with the Holy Spirit' (Lk. 1.15). This reference is unique to Luke. John's task is described as restoring Israel to God (1.16—like the servant of Isa. 49.5), and as the Elijah of Malachi preceding the day of the Lord (1.17).[6] Together with the evident Danielic allusions in the appearance of the angel Gabriel and the end-time references (Lk. 1.10; cf. Dan. 9.20-21; Lk. 1.12; cf. Dan. 8.17; 10.7; Lk. 1.13; cf. Dan. 9.20; Lk. 1.20, 22; cf. Dan. 10.15) this task suggests that 'he will in an anticipatory way experience the eschatological gift of the Spirit' in a manner surpassing that of the prophets.[7] That this corresponds exactly to Luke's judgment is clear, in that although John's role is explicitly prophetic in the prophecy of Zechariah ('and you, child, will be called the prophet of the Most High', 1.76), Jesus considers him 'more than a prophet' (7.26) on account of his eschatological role. Abrahamic allusions are also noteworthy, in the announcement of a son to a barren wife, and particularly in Zechariah's question 'How will I know' (cf. Gen. 15.8 LXX), and in the protestations that they are too old.[8]

The next reference concerns the divine conception of Jesus (1.26-38). An allusion to the promise given to Abraham regarding Sarah is evident in the words 'For nothing will be impossible with God' (v. 35; cf. Gen. 18.14).[9] Jesus is depicted here in messianic terms as Son of the Most

work by G.D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994).

6. N. Geldenhuys, *The Gospel of Luke: The English Text with Introduction Exposition and Notes* (NICNT; Grand Rapids, MA: Eerdmans, 1951), p. 65.

7. J. Nolland, *Luke 1–9.20* (WBC; Dallas: Word Books, 1989), pp. 34-36.

8. Nolland, *Luke 1–9.20*, pp. 27-32. The argument by Coleridge, that the point of the Abraham motif here is a contrast between Abraham's faith and Zechariah's unbelief, reads too much into the narrative and misses the essential direction of the Abrahamic motif regarding salvation for the nations. Mark Coleridge, *The Birth of the Lukan Narrative: Narrative as Christology in Luke 1–2* (JSNTSup, 88; Sheffield: JSOT Press, 1993), pp. 31ff.

9. C.A. Evans, 'Prophecy and Polemic: Jews in Luke's Scriptural Apologetic',

High, who will inherit David's throne (1.32), ruling over Jacob forever; whose kingdom will have no end (1.33); alluding especially to God's promises of an eternal Davidic dynasty in 2 Sam. 7.12-16.[10] The close association of the Holy Spirit with the kingdom appears again in Acts 1.6-8. This suggests an eschatological sense for the 'coming upon' of the Spirit.[11] The phrase itself is a Septuagintism used in connection with the Spirit only at Isa. 32.15,[12] where the new Zion with its king is proclaimed.[13]

Menzies, who conceives the Spirit in Luke as the Spirit of prophecy in somewhat narrow terms, finds the reference to the divine conception in Mary a problem: 'how can (Luke) attribute creative functions to the Spirit?'[14] His solution is to omit the third line ('therefore the child to be born will be called holy, Son of God') from the citation.[15] Then, following Schweizer,[16] who maintains Luke attributes miracles to δύναμις but never to πνεῦμα, he divorces the synonymously parallel[17] first two lines ('The Holy Spirit will come upon you, and the power of the Most High will overshadow you'), attaching the first to the prophetic speech of Mary's Magnificat.[18] Menzies considers that this relates the Spirit less directly to the miraculous birth.[19] This borders on exegetical caprice, which only demonstrates the weakness of his thesis. The Holy Spirit does have a creative role in Jesus' conception which is sharply distinguished from the prophetic role played in John's ministry,[20] although

in Evans and Sanders (eds.), *Luke and Scripture*, p. 173.

10. I.H. Marshall, *Commentary on Luke* (NIGTC; Exeter: Paternoster Press, 1978), pp. 67-68. There are numerous other possible allusions, including Isa. 9.7 and, in a more eschatological context, Dan. 7.14.

11. As Turner, 'Jesus and the Spirit in Lucan Perspective', *TynBul* 32 (1981), p. 32, argues, the tenor of Acts 1.3-8 seems to be that from that point (Pentecost) on, the disciples will preach the kingdom in the power of the Spirit.

12. Nolland, *Luke 1–9.20*, p. 54.

13. Motyer, *Isaiah*, pp. 265-68.

14. Menzies, *Development*, p. 122.

15. Menzies, *Development*, p. 122.

16. Schweizer, 'Πνεῦμα', pp. 389-451; e.g. 'Though the miracles are important for Luke they are never ascribed to the Spirit', p. 407. Similarly Kremer, 'Πνεῦμα', p. 121.

17. So W.B. Tatum, 'The Epoch of Israel: Luke 1–11 and the Theological Plan of Luke–Acts', *NTS* 13 (1966-67), p. 187.

18. Menzies, *Development*, pp. 123-27.

19. Menzies, *Development*, pp. 127-28.

20. Tatum, 'Epoch of Israel', pp. 187-88.

the eschatological overtones in the 'virginal conception' (Isa. 7.14) relate the two events in salvation history as signs of the new age dawning.[21] The point here is not that Jesus possesses the prophetic Spirit from the beginning, but that the Spirit is the divine agency of the miraculous conception in Mary.[22]

Menzies' basic thesis is that Luke follows intertestamental Judaism in viewing the Spirit as a *donum superadditum* for inspired speech.[23] There are three serious difficulties here. First, as Dunn notes, it is generally accepted that Luke was a Gentile and is unlikely to have been

21. G.W. Lampe, *God as Spirit: The Bampton Lectures 1976* (Oxford: Clarendon Press, 1977), p. 66. Dunn, *Baptism*, and E. Haenchen, *The Acts of the Apostles* (Oxford: Basil Blackwell, 1971), have followed Conzelmann's three-stage schema of salvation history [H. Conzelmann, *The Theology of St Luke* (London: Faber & Faber, 1961)], but there is little evidence to support this in Luke–Acts. Ervin argues for a strictly two-stage schema, with the disciples and Jesus all under the Old Covenant, since the new cannot be inaugurated until Jesus' death and resurrection. See H. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D.G. Dunn, Baptism in the Holy Spirit* (Peabody, MA: Hendrickson, 1984), pp. 1-14; and *Spirit Baptism*, pp. 5-6. Similarly, for Bolt, the Kingdom is not inaugurated in Jesus' ministry, but by his ministry on the cross. P. Bolt, 'The Spirit in the Synoptic Gospels: The Equipment of the Servant', in B. Webb (ed.), *Spirit of the Living God Part One* (Explorations 5; Homebush West NSW: Lancer, 1991), pp. 73-74. While strictly this is true, there is little doubt that the outburst of prophecy associated with the birth narrative is intended to signal the arrival of the new era in some sense. So, M. Turner, 'Holy Spirit', in J.B. Green, S. McKnight and I.H. Marshall (eds.), *Dictionary of Jesus and the Gospels* (Downers Grove, IL: IVP), p. 343. It is unhelpful to insist on a rigid promise-fulfilment schema when the prophetic manifestations of the Spirit which dominate Acts are plainly portrayed by Luke as commencing with the birth of Jesus. Rather there is a progressive fufilment, which involves continuities and discontinuities: 'Luke has broadened out the time of the End so that it begins with the ministry of Jesus, includes the time of the church and is consummated at the parousia' (Marshall, *Luke. Historian and Theologian*, p. 121). Even Dunn, while still insisting 'there is unrepeatable eschatological significance to the events at Jordan and Pentecost', now admits 'there is a danger of drawing lines between epochs too sharply...Such delineation should not be at the expense of the epochal significance of the virginal conception' (J.D.G. Dunn, 'Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke–Acts', *JPT* 3 [1993], p. 17).

22. Cf. Bolt, 'The Spirit in the Synoptics', p. 64; *contra* Schweizer, 'Πνεῦμα', pp. 404-405.

23. Menzies, *Development*, p. 279.

extensively informed by the material Menzies relies upon.[24] Rather more probably, Luke was influenced by the general Old Testament background of the eschatological Spirit.[25] Secondly, Turner argues that there is limited evidence in Judaism for the Spirit as the power of authoritative preaching—the Spirit of prophecy in Judaism is primarily the organ of revelation and only secondarily connected with speech events. He considers Luke's depiction of the Holy Spirit as the power of missionary preaching to be significantly different from Judaism, and more likely derived from the early church, probably the Johannine circle.[26]

Support for a Johannine origin is indicated by Cribbs who notes several similarities between Acts and John, particularly with respect to the role of the Spirit in witness.[27] As Dumbrell points out, 'the Paraclete exercises a ministry which is thoroughly prophetic in the Old Testament sense'.[28] However, McPolin shows that although both Luke and John present the Spirit as a Spirit for witness, in John this is more personal and internal, for Luke, more prophetic and external.[29] Turner's understanding of the Spirit in Luke–Acts as the organ of communication between God and humanity may have taken on more of the Johannine conception than is warranted. Moreover, Sandnes has provided significant evidence that by the first century CE, the predominant depiction of prophets had become assimilated to that of Isaiah 40–66, as preachers of

24. Of course Luke was thoroughly familiar with the LXX. C.A. Evans, *Luke* (NIBC; Peabody, MA: Hendrickson, 1990), p. 5. This is the most probable source for Luke's pneumatology. So also, J.B. Shelton, 'A Reply to James D.G. Dunn's "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke–Acts"', *JPT* 4 (1994), p. 141.

25. Dunn, 'Response to Pentecostal Scholarship', pp. 21-22.

26. M. Turner, 'The Spirit of Prophecy and the Power of Authoritative Preaching in Luke–Acts: A Question of Origins', *NTS* 38 (1992), pp. 66-88.

27. F.L. Cribbs, 'Agreements between John and Acts', in C.H. Talbert (ed.), *Perspectives on Luke–Acts* (Edinburgh: T. & T. Clark, 1978), pp. 40-61. Cf. F.F. Bruce, 'The Holy Spirit in the Acts of the Apostles', *Int* (1973), p. 179.

28. W.J. Dumbrell, 'The Spirit in John's Gospel', in Webb (ed.), *Spirit of the Living God*, p. 85.

29. J McPolin, 'The Holy Spirit in Luke and John', *ITQ* 45.2 (1978), pp. 117-31. Burge has argued that the most important feature of the Johannine Paraclete 'is the community's complete reshaping of his image to conform to early Christian experience...of rejection and persecution' in which Christ was their model. Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, MI: Eerdmans, 1987), p. 223.

comfort and good news (cf. Isa. 61.1; 41.27; 40.1).[30] Luke's presentation is entirely consistent here and at this point Menzies seems to have the better of the argument.

Thirdly, in the previous passage (Lk. 1.17) πνεῦμα and δύναμις are plainly synonymous: καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου.[31] Turner shows this is also true in several other places, including Lk. 1.35; 4.14; 24.49; Acts 1.8; 10.38; and in the last four of these references δύναμις most naturally refers to a combination of miracle and powerful preaching by the Spirit.[32] If, as I shall argue, Lk. 4.14ff. is programmatic, describing Jesus' entire ministry as Spirit-empowered, then it is entirely natural to read subsequent references to power as 'power of the Spirit'.[33]

In the promise of Acts 1.8 δύναμις is clearly the work of the Spirit for witness, as is shown in Acts 4.33. Also the cognate adjective δυνατός is used with reference to the inspired knowledge of Apollos in the scriptures (Acts 18.24). On the other hand, in Acts 8.39 the Holy Spirit is the source of Philip's miraculous transportation. It is true, as Menzies argues,[34] that a longer reading has been preserved which attributes this miracle to an angel, but both the manuscript evidence and the intrinsic probabilities are overwhelmingly against this being original.[35] Further, in Acts 13.9 the Holy Spirit is responsible not only for the words of Paul, but also for their effect: the blinding of Elymas. Menzies argues that it is possible to attribute the blinding to the 'hand of

30. K.O. Sandnes, *Paul—One of the Prophets?* (WUNT 2.43; Tubingen: Mohr, 1991), pp. 21-43. Evidence is presented from the Targum on Isa. 40.1-2; the prophets in *Lives Patrum*; *2 Apocalypse of Baruch*; *Paraleipomena Jereminou*; and *Pesiqta Rabbati*.

31. So Coleridge, *Birth of Lukan Narrative*, p. 67.

32. M. Turner, 'The Spirit and the Power of Jesus' Miracles in the Lucan Conception', *NovT* 23.2 (1991), pp. 124-52. So also Shelton, *Mighty in Word and Deed*, pp. 74-84. Menzies objects that while δύναμις is repeatedly portrayed by Luke as the exclusive source of miracles, that is never the case with reference to inspired speech. R.P. Menzies, 'Spirit and Power in Luke–Acts: A Response to Max Turner', *JSNT* 49 (1993), p. 19. But the point is not whether δύναμις is used with particular reference to miracles, but whether this use is independent of association with the Spirit, and this is demonstrably not the case.

33. So Fee, *God's Empowering Presence*, p. 35, who notes that in Paul also, the presence of the Spirit means the presence of power.

34. Menzies, *Development*, p. 124.

35. See B.M. Metzger, *A Textual Commentary on the New Testament* (Stuttgart: UBS, rev. edn, 1975), pp. 160-61.

the Lord',[36] but this is of no benefit to him since in Ezek. 8.3 God's hand and 'the Spirit' are synonymous. Indeed, both the LXX and Targums do assert that the Spirit is the source of both charismatic revelation and miraculous power.[37] What emerges here, though, is the preference of Luke, in both the Gospel and Acts, 'for describing the word of mouth as the means whereby a miracle is wrought'.[38]

In Acts 9.31-43 the Holy Spirit is also associated with miracles, this time without attribution to δύναμις. The church is described as '...οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος...' ('being built up and living in the fear of the Lord and in the comfort given by the Holy Spirit', v. 31).[39] The narrative connection to the subsequent healing of the paralytic Aeneas and raising of Tabitha, which are reminiscent of the actions of prophetic prototypes Elijah and Elisha (1 Kgs 17.7-24; 2 Kgs 4.32-37),[40] suggests such miracles are included in the comfort of the Holy Spirit. This is supported by the phrase 'fear of the Lord', fear being the regular outcome of miracles in Luke–Acts.[41] Another case is that of Simon the magician (Acts 8.9-24), whose desire to purchase the ability to distribute the Holy Spirit is inexplicable unless the association with the miracles which so impressed him (Acts 8.13) was obvious.

In any case, if one accepts that the Spirit is portrayed in Luke–Acts as the Spirit of prophecy, then Luke's own description of what constitutes a prophet is what counts.[42] As we shall see, there is no divorce between

36. Menzies, *Development*, p. 124.

37. M. Turner, 'The Spirit of Prophecy and the Power of Authoritative Preaching in Luke–Acts: A Question of Origins', *NTS* 38 (1992), pp. 66-88. Menzies ('Spirit and Power', p. 15) argues in reply that these references must be evaluated in the light of the whole, and maintains that the weight of evidence is in his favour. This is a difficult argument to maintain against the number of exceptions.

38. Shelton, *Mighty in Word and Deed*, p. 81.

39. The genitive τοῦ ἁγίου πνεύματος is most probably subjective 'given by the Holy Spirit'. So F.F. Bruce, *The Acts of the Apostles: Greek Text with Introduction and Commentary* (Grand Rapids, MI: Eerdmans, 3rd edn, 1988), p. 246; NRSV.

40. L.T. Johnson, *The Acts of the Apostles* (Sacra Pagina; Collegeville, MN: Liturgical Press, 1992), p. 180.

41. R.M. Gen, 'The Phenomena of Miracles and Divine Infliction in Luke–Acts: Their Theological Significance', *Pneuma* 11.1 (1989), p. 17. Examples include Lk. 1.65; 5.26; 7.16; 8.37; and Acts 5.5, 11; 2.43.

42. So M. McVann, 'Rituals of Status Transformation in Luke–Acts', in J.H. Neyrey (ed.), *The Social World of Luke–Acts: Models for Interpretation* (Peabody, MN: Hendrickson, 1991), p. 342. The prophet Elijah emerges as a

proclamation and miracles in the portrayal of the Spirit in Luke–Acts. Rather, word and deed form one prophetic ministry in which preaching is the senior partner, and 'every instance of signs and wonders and related expressions in Acts is strictly related to the Word'.[43]

Immediately following the angel's announcement of the birth of Jesus there is a series of references to people being 'filled with the Spirit' resulting in praise: Elizabeth (1.41-45); or prophecy: Zechariah (1.67-80). There is a more complex relationship of the Holy Spirit to Simeon, on whom the Holy Spirit rests (2.25), to whom it is revealed by the Holy Spirit that he will see the messiah (2.26), and whom Luke describes as being guided by the Spirit to see the infant John in the temple (2.27). But the end result is prophetic praise. No explicit mention of the Holy Spirit is made in relation to Anna the prophet, but a similar relationship is implied by the close narrative association and the resulting proclamation. Luke understands the Spirit here as the Spirit of prophecy, the power of invasive speech, with greater emphasis in Simeon on the inspirational component.[44] Simeon's prophecy also introduces the theme of separation within Israel: 'This child is destined for the falling and rising of many in Israel' (2.34), which is taken up further in John the Baptist's discussion of Jesus as the one who will baptize with the Holy Spirit and fire.

Most commentators argue that the significance of this prophetic outburst should be understood against the dearth of prophetic activity in the intertestamental period.[45] But there is contrary evidence, as Jeremias acknowledges.[46] What is the significance in naming Anna (2.36) as a prophetess?[47] Luke shows no awareness of her status as being in any

paradigm in Luke–Acts; one who is mighty in word and deed.

43. O'Reilly, *Word and Sign*, pp. 191-92.

44. Turner, 'Holy Spirit', p. 343.

45. J. Jeremias, *New Testament Theology* (London: SCM Press, 1971), pp. 80-81; Turner, 'Holy Spirit', p. 343; Lampe, 'Holy Spirit in Luke', p. 165; Stronstad, *Charismatic Theology*, pp. 27-28.

46. Jeremias, *New Testament Theology*, p. 81. As Aune says, the view of some rabbis in the late or post Second Temple period that prophecy had ceased 'had a theoretical character and was only one view among many', Qumran, some apocalyptic literature and early Christianity providing contrary evidence: indeed, this view may have been 'an apologetic attempt to undermine the prophetic claims of early Christians'. D.E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids, MI: Eerdmans, 1983), p. 104.

47. Jervell (*The Unknown Paul*, pp. 101-102) argues that for Luke at least,

sense unusual; indeed the information given about her residence at the temple and the title prophetess suggests a publicly recognized ministry.[48] Barton has advanced a strong argument that only 'canonical' prophecy had ceased.[49] As Bolt says, these references 'do not, therefore, signal the outpouring of the Spirit of the new age after hundreds of years of prophetic drought'.[50] In any case, the eschatological significance is less in the prophetic phenomena than in the contents, which announce fulfilment of prophetic hopes based on the Abrahamic covenant in its universal dimensions, while maintaining the priority of Israel: 'a light for revelation to the Gentiles and for glory to your people Israel'.[51]

The Isaianic distinction between national Israel and faithful Israel who alone inherits the promises is also apparent in that 'it is exclusively those awaiting the messianic salvation of Israel that experience the Spirit'.[52] This has the effect of 'rooting the whole Christian story in the ordinances and piety of the Old Testament and Judaism',[53] and prepares for the depiction in Acts of a continuity of church with Israel involving a separation within Israel. Separation is further evident in the preaching of John the Baptist, who disputes the rights of unrepentant Israelites to call themselves children of Abraham (Lk. 3.7-9), and is epitomized in the story of Zacchaeus, who is 'also a son of Abraham', by virtue of his response to Jesus (19.9).[54] Moreover, the assertion that God is able to raise up children to Abraham from stones is a clear rejection of Jewish exclusivism in favour of Abrahamic universalism, especially in the light of the Elijah/Elisha arguments in the following chapter.[55]

The term 'filled with the Spirit' is indisputably a Lukanism.[56] Its

there is a continuity between the prophets in Israel and the infancy narratives: 'The idea of an age without prophets is unknown to Luke'

48. So Coleridge, *Birth of Lukan Narrative*, p. 179.

49. J. Barton, *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile* (London: Darton, Longman & Todd, 1986).

50. Bolt, 'Spirit in the Synoptics', p. 63

51. Cf. Isa. 40.4, 42.6, and 49.6.

52. Turner, 'Holy Spirit', p. 343.

53. Barrett, 'The Third Gospel', p. 1454.

54. Thus Jesus continues the prophetic critique of unfounded reliance on national election by including those customarily excluded.

55. So, C.A. Evans, 'The Function of the Elijah/Elisha Narratives in Luke's Ethic of Election', in Evans and Sanders (eds.), *Luke and Scripture*, p. 76.

56. A.T. Lincoln, 'Theology and History in the Interpretation of Luke's Pentecost', *ExpTim* 96.7 (April 1985), p. 204. Not only that all the references to

precise relationship to other terms for Spirit-reception must await fuller discussion in Acts, but I note Shelton's careful statistical study which establishes conclusively that the term, together with 'full of the Spirit', is always accompanied by inspired speaking.[57] A possible exception is Lk. 1.15, where John is filled with the Spirit before birth, but Shelton argues that the foetus 'leaping for joy' (1.41, 44) together with Elizabeth's testimony amounts to the inspired praise.[58] Even if this argument is not sustainable (and if it is not inspired speech, it is surely inspired action), 1.15 is unique in its future reference which points to the prophetic role John will take up from birth.

2. *Jesus' Anointing: Paradigm for the Church?*

John distinguishes himself from the messiah, against people's plainly aroused expectations (3.15) of the end-time judgment (cf. 3.7-9), on the basis of their respective baptisms. In contrast to John's baptism with water, the messiah 'will baptise you with the Holy Spirit and fire' (v. 16). A balancing of positive and negative implications in the succeeding verse speaks of gathering grain into the granary and burning up the chaff—yet it is one baptism, the preposition ἐν embracing both Holy Spirit and fire.[59] Dunn argues 'The most probable interpretation is that Spirit-and-fire together describe the one purgative act of messianic judgment which both repentant and unrepentant would experience, the former as a blessing, the latter as destruction.' He goes on, like Bolt after him, to argue that the whole of John's prophecy is taken up in Lk. 12.49-53, noting the references to 'fire', 'baptism', and 'separation', which indicate its fulfilment is not with Pentecost but the cross.[60]

However, Lk. 12.49 is clearly a reference to the future eschatological conflagration: it does not describe the baptism of suffering Jesus will undergo (described in v. 50) but the fiery judgment he will bring.[61] This

being filled with the Holy Spirit are Lukan, they are invariably without the article in contrast with references to the Holy Spirit as a person. D.P. Francis, 'The Holy Spirit: A Statistical Inquiry', *ExpTim* 96.5 (Feb 1985), pp. 136-37.

57. J.B. Shelton, '"Filled with the Holy Spirit" and "Full of the Holy Spirit": Lucan Redactional Phrases', in P. Elbert (ed.), *Faces of Renewal: Studies in Honor of Stanley M. Horton* (Peabody, MA: Hendrickson, 1988), pp. 81-107.

58. Shelton, 'Lucan Redactional Phrases', p. 89.

59. Dunn, *Baptism*, pp. 9-11.

60. Dunn, *Baptism*, p. 43; cf. Bolt, 'Spirit in the Synoptics', pp. 70-71.

61. See Menzies, *Development*, p. 143 n. 2.

fiery judgment is not yet kindled, although Jesus wishes that it already (ἤδη) was. The events of vv. 50-53 precede and foreshadow this kindling, in particular the process of separation already under way in Israel as people respond to or reject Christ,[62] but it is realized universally in the post-Pentecost gospel proclamation. The eschatological age brings judgment and salvation by a separation of the elect. That eschatology is the primary motif here is confirmed by Turner, who sees in the word 'baptize' the metaphorical idea of overwhelming by flood or deluge, in this case by the fiery torrent of the end.[63]

The coming of the Spirit in the last days is well attested in Isaiah (32.15 and 44.3), and Spirit is a means of both cleansing and judgment in Isa. 4.4.[64] As Menzies rightly points out, the cleansing motif in this Isaiah passage does not have in view moral transformation of the individual so much as cleansing of the righteous remnant by removal of the wicked. The winnowing metaphor in Luke's application demonstrates that this is how he interpreted it.[65] Luke clearly saw a fulfilment of this event on the day of Pentecost (Acts 1.5), the winnowing referred to by John (Lk. 3.17) being accomplished by missionary preaching, while the fiery destruction remains still in the future.[66] Thus the Spirit's work is described, 'not as cleansing repentant individuals, but rather as a blast of the breath (πνεῦμα/רוח) of God which would sift the nation'.[67]

The subsequent account of Jesus' baptism has several unique features, despite Turner's incredible claim that Luke follows his sources in Q and Mark closely in 3.21ff. and that the changes introduced have 'little theological bearing'.[68] As Nolland writes, 'Luke has almost entirely reformulated his Markan source'.[69] There are changes in the broader context, emphasizing the universality of salvation in the new age, such as

62. J. Nolland, *Luke 9.21–18.34* (WBC; Dallas: Word Books, 1993), p. 710.

63. M. Turner, 'Spirit Endowment in Luke/Acts: Some Linguistic Considerations', *VoxEv* 12 (1981), p. 51.

64. See Nolland, *Luke 1–9.20*, pp. 150-54.

65. Menzies, *Development*, pp. 138-40.

66. So Menzies, *Development*, p. 144. We may, however, detect proleptic evidence for this in the tongues of fire resting on the disciples at Pentecost.

67. R.P. Menzies, 'Luke and the Spirit: A Reply to James Dunn', *JPT* 4 (1994), p. 128.

68. Turner, 'Jesus and Spirit in Lucan Perspective', p. 11.

69. Nolland, *Luke 1–9.20*, p. 160.

the additional citation of Isa. 40.5 in Lk. 3.6.[70] John's address regarding the coming baptism is made to the crowds/people (vv. 10, 15) compared with the Sadducees and Pharisees in Matthew.[71] The genealogy which follows differs from Matthew's in going back to Adam, rather than David and Abraham, probably to emphasize Jesus' identification with the entire human race rather than simply national Israel.[72]

The descent of the Holy Spirit is detached from Jesus' water baptism by the aorist participle βαπτισθέντος (3.21), which rules out any instrumental role for water baptism in Spirit endowment.[73] Only Luke objectifies the descent of the Spirit on Jesus σωματικῷ εἴδει (3.22) and so 'transforms Jesus' vision into a semi-miraculous public event'.[74] Turner argues that actual bodily descent is no more in view than a material descent of a sheet full of animals in the vision of Cornelius.[75] But an objectification is clearly intended by Luke, and that some form of material representation of the descent took place is confirmed by the testimony of John the Baptist in John's Gospel (Jn 1.32-34). Only Luke mentions that Jesus is praying. These all have direct parallels in the experience of the disciples at Pentecost, and cannot be stripped of significance. The connection, however, is determined christologically and there are deeper theological issues.[76] The extent to which Jesus' experience of the Spirit is paradigmatic for the disciples in Acts cannot be determined simply by observing similarities, but must give attention

70. Nolland, *Luke 1–9.20*, pp. 143-44.

71. B. Aker, 'New Directions in Lucan Theology: Reflections on Luke 3.21-22 and Some Implications', in C.M. Robeck (ed.), *Faces of Renewal* (Peabody, MA: Hendrickson, 1985), 114. *Contra* Menzies, *Development*, pp. 142-43; the issue here is not an emphasis on the positive aspects of the coming baptism, but the winnowing which all will undergo.

72. Dunn, *Baptism*, p. 31; R.H. Stein, *Difficult Passages in the Gospels* (Grand Rapids, MI: Baker, 1984), p. 40.

73. Dunn, *Baptism*, p. 35; cf. S. Brown, '"Water-Baptism" and "Spirit-Baptism" in Luke–Acts', *ATR* 59.2 (April 1977), pp. 135-51.

74. D.L. Gelpi, 'Breath-Baptism in the Synoptics', in C.M. Robeck (ed.), *Charismatic Experiences in History* (Peabody, MA: Hendrickson, 1985), p. 29; cf. Schweizer, 'Πνεῦμα', p. 407.

75. Turner, 'Jesus and Spirit in Lucan Perspective', p. 12. Menzies (*Development*, p. 148 n. 4) claims that Luke normally uses θεωρέω in visionary contexts, but note Acts 7.55-56 where εἶδεν and θεωρῶ are both used for Stephen's vision.

76. Nolland, *Luke 1–9.20*, p. 160; cf. Bolt, 'Spirit in the Synoptics', pp. 72-73.

to the narrative interpretation of the events.[77] It is because Jesus is anointed to perform his ministry as the suffering servant[78] that the

77. As Bolt ('Spirit in the Synoptics', pp. 45-46) effectively argues, although I would question some of his conclusions. Cf. Turner, 'Jesus and Spirit in Lucan Perspective', pp. 10-11.

78. The question of the internal relationship of the servant passages in Isaiah and their significance for the self-understanding of Jesus and the church is somewhat problematic. The earlier consensus established by scholars such as J. Jeremias ('παις θεου', *TDNT* V [1972], pp. 677-717), Barnabas Lindars (*New Testament Apologetic* [London: SCM Press, 1961]) and in Britain, T.W. Manson (*The Servant Messiah: A Study of the Public Ministry of Jesus* [Cambridge: Cambridge University Press, 1953]) saw Jesus presented in the Gospels as messiah, fulfilling the mission of the Isaianic servant of the Lord. But several scholars have questioned whether the servant figure did in fact play such an important role in the New Testament understanding of the mission of Jesus, notably, C.K. Barrett, 'The Background of Mark 10.45', in A.J.B. Higgins (ed.), *New Testament Essays: Studies in Memory of T.W. Manson, 1893-1958* (Manchester: Manchester University Press, 1959), pp. 1-18; and M.D. Hooker, *Jesus and the Servant* (London: SPCK, 1959). Hooker argued that some of the alleged references to the servant passages were at least questionable, and the focus is not solely on vicarious suffering even in those references which seem irrefutable. Recent works have focused on Jewish exegesis to offer alternative explanations for the servant material, notably B. Chilton, *A Galilean Rabbi and his Bible: Jesus' Own Interpretation of Isaiah* (London: SPCK, 1984); and D. Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress Press, 1988). According to Juel, the motive for messianic exegesis was not apologetic but based on the prior conviction of Jesus' messiahship. This conviction led to an ad hoc adoption as messianic, by verbal association, of Old Testament scriptures which had no prior history as part of the messianic tradition, including the servant passages. According to Juel, 'there is no evidence of an overall interpretation of the servant passages in Isaiah' (p. 127). Nor did Jews normally understand the servant passages to be messianic, or where they did, there is no expectation of his suffering. The New Testament indeed did not so much call on a suffering servant concept to make sense of Jesus' crucifixion, as a concept of the 'rejected and vindicated servant' (pp. 132-33). But there are several difficulties with Juel's proposal despite its now popular acceptance. First, he strongly depends on the obvious excision of suffering from the portrait of the servant-messiah in the Isaiah Targum, even 'though purchased at the expense of the obvious meaning of the text' (p. 127). It seems to me a strong possibility that this represents Jewish efforts to refute Christian exegesis, despite Juel's arguments to the contrary. There are other difficulties. Juel's reconstruction of Christian Old Testament exegesis remains highly speculative; there seems little direct evidence in the New Testament itself, and Juel provides little actual exegesis. Nor does he give a clear explanation of why Jesus is constantly represented in the Gospels as saying he must die; and his

eschatological Spirit may be poured out in the future.

A clue to the significance of Jesus' experience at Jordan[79] is given in the record of the heavenly voice, which most commentators[80] recognize as alluding to Ps. 2.7 ('you are my Son'), and Isa. 42.1 ('the beloved, with you I am well pleased'). The former has royal connotations, in the context of judgment against Israel's enemies; the latter refers to the servant whose suffering institutes the New Covenant, whereby a restored Jerusalem becomes the centre of world blessing.[81] Several features coalesce here.

In Isa. 42.1ff. there are striking parallels between the appointment of the servant and the royal messiah.[82] Isa. 42.1 was interpreted messianically and associated with Ps. 2.7 in Judaism.[83] We noted that the anointed

treatment (bare mention) of Lk. 24.46-47, which seems to me a clear allusion to the ministry of the servant in Isaiah, is unsatisfactory. Finally, Juel's thesis does not explain why Jesus' crucifixion, even under the charge of messianic pretension, would not have hindered rather than fostered a confession of Jesus as messiah by his followers; far more probable that they were already convinced—Juel's neglect of Peter's confession here only advances the suspicion of a major weakness. Despite the atomizing approach of this and similar works, it still seems to me that a prophecy-fulfilment motif within a salvation-historical framework is far from obsolete for understanding the early Christian use of scripture. Consider here the contention by D.L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Theology* (JSNTSup, 12; Sheffield: JSOT Press, 1987), that Luke does have a systematic, rather than an ad hoc approach to Old Testament scripture, and that Christian implications were drawn from the conceptual framework of the Old Testament texts, irrespective of which version. This applies to the Lukan portrait of Jesus as the servant-messiah.

79. Little mileage can be gained from arguments regarding the significance of the dove; the evidence is so thin as to be almost worthless.

80. E.g. Dunn, *Baptism*, p. 27; Marshall, *Luke*, pp. 154-57; C.K. Barrett, *The Holy Spirit and the Gospel Tradition* (London: SPCK, rev. edn, 1966), pp. 41ff.; Turner ('Jesus and Spirit in Lucan Perspective', pp. 12-13) thinks we cannot be certain.

81. 'The regathering of a scattered Israel, a task which some might have seen fulfilled in John, is rather the work of the servant in whom Yahweh is truly pleased, Jesus.' J.P. Meier, *A Marginal Jew: Rethinking the Historical Jesus*. II. *Mentor, Message, and Miracles* (New York: Doubleday, 1994), p. 107.

82. W.J. Dumbrell, 'The Role of the Servant in Isaiah 40-55', *RTR* 48.3 (1989), p. 108. It is noteworthy that both servant and Davidic messiah in Isaiah are enabled by the Spirit for their tasks (cf. Isa. 11.1-2). One may note in this context the reference to David as servant in Lk. 1.69.

83. Marshall, *Luke*, p. 156.

one of Isa. 61.1 (Lk. 4.18) is a servant figure. In Isaiah 40–66, restoration of Jerusalem is depicted by way of an Exodus motif,[84] and there are hints of this in Luke's narrative: particularly in the temptation in the wilderness.[85]

Note especially the phrase 'was being led by the Spirit in the wilderness' (Lk. 4.1), which is reminiscent of Deut. 8.2, and Jesus' answers to the devil, which also come from Deuteronomic descriptions of Israel in the wilderness. The depiction is of Jesus triumphing where Israel failed. That Jesus was baptized suggests his willingness to be identified with sinful Israel.[86] The servant in Isaiah is Israel in some form, as Isa. 41.8 ('you, Israel my servant') and 49.3 ('You are my servant, Israel') make clear.[87] Bock suggests that the parallelism between the nation and servant in Isa. 41.8 provides the background to the Isa. 42.1 context.[88] In Lk. 1.54, the servant is Israel, and this reference is set in the context of the Abrahamic promises in the following verse. Israel is described as God's son in Exod. 4.22-23 and the heavenly voice in Luke may also allude to this, given the Exodus motif in the temptation episode which follows (Lk. 4.1-13). Identification of Jesus with Adam in the genealogy reminds us that in Isaiah, the servant's mission to Israel enables the law to go forth to all the world and restore the blessings of creation in line with the Abrahamic promise. These motifs are all taken up at Pentecost, but it is the unique christological function which is emphasized here by Jesus' experience of the Spirit.

Although the heavenly voice depicts Jesus as messiah and servant with connotations of representative Israel, there is, Marshall argues, an additional possibility: that υἱός signifies Jesus as messiah because he already stands in unique filial relationship with God.[89] That Luke

84. See Dumbrell, *Faith of Israel*, p. 101.

85. Marshall, *Luke*, pp. 166-69.

86. Aker, 'New Directions', p. 114. As Meier (*Mentor, Message, and Miracles*, pp. 111-16) argues, the Old Testament tradition of religious figures who have no personal part in Israel's apostasy, making moving confessions in identification with the sinful group they sought to reform, is the probable background to Jesus' submission to a 'baptism of repentance for the forgiveness of sins'.

87. Dumbrell, 'Role of Servant', p. 105.

88. 'The nation as Servant (Isa. 41.8), now has an individual Servant (Isa. 42.1) or King (Ps. 2.7) who represents fully the nation and is a special object of God's pleasure as Son' (Bock, *Proclamation*, p. 104).

89. I.H. Marshall, 'The Divine Sonship of Jesus', in *Jesus the Saviour: Studies in New Testament Theology* (London: SPCK, 1990), p. 143.

understands this to be so seems likely from 1.35 and 2.49, and as Marshall indicates, there is no shortage of subsequent evidence for this uniqueness.[90] Thus whatever exemplary significance in Jesus' baptism experience may be adduced (and there is some), the dominant emphasis is on its christological uniqueness.[91] This is further demonstrated by Jesus' programmatic interpretation of the event.

Jesus' temptation is portrayed differently from the other synoptics. First Jesus is described as 'full of the Holy Spirit', which together with 'filled with the Holy Spirit' is a Lukan expression regularly associated with authoritative prophetic speech.[92] The continuity in the use of the term for Jesus and the disciples is indicative of an exemplary function, and Jesus' victory over 'the devil' here may be compared with that of a Spirit-filled Paul over Elymas, 'the son of the devil'.[93]

Another variation from Mark has Jesus 'led' (ἤγετο) in the wilderness, rather than 'driven' (ἐκβάλλει), as in Mk 1.12. Schweizer argues that 'Luke emphasises more strongly in this passage that Jesus is Lord of the Spirit'.[94] But the difference is trivial and mostly stylistic. Luke seems to be following Q (ἀνήχθη in Mt. 4.1), the passive verb, with Jesus as the subject, corresponding to the active verb, with the Holy Spirit as subject in Mark. Although 'led' is softer than 'driven', the change could be to accommodate an Exodus allusion (cf. Deut. 8.2). The point remains 'that the Spirit is not a power at the disposal of Jesus, an agent he can put to work; rather Jesus is the agent directed by the Spirit and informed with his power'.[95] Jesus' experience at the Jordan was the moment of empowering for his ministry.

Jesus' return from the wilderness 'in the power of the Spirit' (Lk. 4.14) and the declaration from Isaiah 61 'the Spirit of the Lord is upon me, because he has anointed me...' continues the thread running back

90. Marshall, 'Divine Sonship', 134-149. See especially Lk. 10.22.

91. Cf. Bolt, 'Spirit in the Synoptics', p. 73.

92. The identical phrase is used with regard to Stephen (Acts 7.55).

93. As Kurz (*Reading Luke–Acts*, pp. 48-49) argues, the way Luke presents these events with details absent from Mark and Matthew is intended to heighten the parallels with Paul in Acts.

94. E. Schweizer, *The Holy Spirit* (trans. R.H. Fuller and I. Fuller; Philadelphia: Fortress Press, 1980), p. 51.

95. T. Marsh, 'Holy Spirit in Early Christian Teaching', in W. Harrington (ed.), *Witness to the Spirit: Essays on Revelation, Spirit, Redemption* (Proceedings of Irish Biblical Association No. 3; Manchester: Koinonia Press, 1979), p. 63. Cf. Menzies, *Development*, pp. 154-57.

to the descent of the Spirit on Jesus in 3.22. These words are now viewed as a little less surprising, given the claims of the Qumran 'Teacher of Righteousness' which have come to light.[96] The term 'anointed me' is identified in Acts 10.38 as anointed with the Holy Spirit and power.[97] The programmatic significance of this sermon is emphasized by Luke's change in the order of Jesus' ministry to make it come first.[98] O'Reilly demonstrates that the association of δύναμις with Holy Spirit has in view a ministry of word and deed: 'the effective proclamation of the good news of salvation implies the inauguration of salvation in miracles and exorcisms'.[99] Jesus' word is authoritative (4.32), and this authority is demonstrated in power to effect salvation (4.36).[100]

Although the reference in Isa. 61.1ff. is to a messianic servant figure, the role is defined prophetically, and this dimension is paramount in Lk. 4.16-30. As Lampe argues, the servant is pre-eminently a prophet.[101] But the Davidic messiah in Isa. 11.1-2 also receives an anointing which has prophetic features, v. 2 depicting the spirit of charismatic wisdom which is common to prophetic anointing, although here it is given for his ruling function. Nolland notes that the Targum on Isaiah 61 makes the prophetic aspect of the anointing explicit, and 'anointed' is a collective description for the prophets at Qumran.[102] The emphasis in the quotation from Isaiah is prophetic proclamation, indicated by the words εὐαγγελίσασθαι, κηρύξαι (× 2), and the recapitulation of his task in 4.43-44 'I must proclaim the good news (εὐαγγελίσασθαι)...So he

96. Jeremias, *New Testament Theology*, p. 79; *contra* Hull, who thinks it 'is extremely unlikely that Jesus applied the prophecy of Isaiah 61 to himself'. J.H. Hull, *The Holy Spirit in the Acts of the Apostles* (Cleveland: World Publishing Company, 1968), p. 19. As Menzies (*Development*, p. 162) observes, 'the general thrust of the passage accords well with what we know of his teaching elsewhere'.

97. Nolland, *Luke 1–9.20*, p. 196.

98. Turner, 'Jesus and Spirit in Lucan Perspective', p. 14.

99. O'Reilly, *Word and Sign*, p. 35. As Dunn puts it 'The manifestations of the Spirit for Jesus were the manifestations of power—of effective power.' J.D.G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM Press, 1975), p. 88.

100. Similarly, Turner ('Significance', p. 157) sees the messianic Jubilee overtones of Lk. 4.16-30 as indicating that 'Luke understood Jesus to have received the Spirit at his baptism primarily, if not exclusively, as the power of salvation released through his messianic preaching and acts.' Cf. Nolland, *Luke 1–9.20*, p. 196.

101. Lampe, 'Holy Spirit in Luke', p. 177.

102. Nolland, *Luke 1–9.20*, p. 196.

continued proclaiming (κηρύσσων)'. Jesus' rejection by the crowd elicits the response 'no prophet is accepted in his own town' (4.24), and he compares his word/deed ministry with Elijah and Elisha (4.25-30).[103]

Turner argues 'There are no royal motifs in the Nazareth pericope',[104] but his assertion that Isa. 61.1 'was not associated with the Davidic Messiah in Judaism', goes too far. As Tiede puts it,

> Attempting to decide whether Jesus' 'anointing' in Luke 4 is essentially royal-Davidic or prophetic-Mosaic proves, therefore, to be at least risky and probably futile. The degree to which these scriptural traditions, which now seem quite disparate in origin and function, were distinguished by the disciples of Isaiah or the evangelists can only be estimated with caution.[105]

The fusing of messiah, eschatological prophet and servant figures is doubtless intended here, especially since the immediately prior events of baptism and temptation are strongly messianic in character, and the Isa. 58.6 insertion reinforces the 'deliverer' aspect which is present under the dominant figure of the herald of Isa. 61.1-2.[106] One may note the prophetic call allusion in the references to 'the heavens opened' (3.21) and the 'voice from heaven' (v. 22) at the Jordan anointing.[107] The ministry announced by Jesus is a prophetic ministry of word and deed. Only Luke characterizes Jesus' message as the 'word of God', rather than simply the 'word', to emphasize his prophetic status.[108] But he is not any prophet—Isaiah's herald proclaims the year of Jubilee, and the proclamation of Jubilee actually ushers in its effects.[109]

A parallel to the Lukan conception is the Qumran document 11Q Melchizedek, dated to the first century BCE. This depicts a heavenly deliverer, Melchizedek, who executes judgment and proclaims liberty to

103. Stronstad, *Charismatic Theology*, pp. 43-44. As Martin notes, 'the actions of Elijah and Elisha (cited in 4.24-27) are a prolepsis of the inclusion of the Gentiles.' R.P. Martin, *New Testament Foundations: A Guide for Christian Students. I. The Four Gospels* (Grand Rapids, MI: Eerdmans, 1975), p. 256.

104. Turner, 'Jesus and Spirit in Lucan Perspective', p. 26.

105. Tiede, *Prophecy and History*, p. 46.

106. See C.A. Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel* (JSNTSup, 94; Sheffield: JSOT Press, 1994), pp. 111-12; Bock, *Proclamation*, pp. 109-10.

107. Cf. Ezek. 1.1, 28; O'Reilly, *Word and Sign*, p. 31.

108. O'Reilly, *Word and Sign*, p. 42. The formula 'the word of the Lord came to' is never used of Jesus.

109. O'Reilly, *Word and Sign*, p. 36.

the captives after Isaiah 61 (with several other allusions to the second part of Isaiah), which liberty is understood as part of the general restoration of property during the year of Jubilee.[110] Moreover, as Turner argues, Luke's omission of Isa. 61.1d, in order to make room for the addition of the words 'ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει' from Isa. 58.6, is explainable in terms of the heightened Jubilee emphasis which results.[111] This conflation of Isa. 58.6d with Isa. 61.1-2 using the midrashic *gezerah shewa* technique on the basis of the common word ἄφεσις has the effect of emphasizing a twofold claim by Jesus: he is both the herald who proclaims release and the agent of it.[112] The point is not that 'a liberation portrait has been inserted into a prophetic portrait', as Menzies argues,[113] for the liberation portrait is already present in the Isaiah 61 passage; but that the prophetic portrait is in service of the unique christological portrait.

The future Gentile mission is foreshadowed in Jesus' self-comparison with Elijah and Elisha—Jesus refuses to do miracles in his home town—citing their example in performing miracles only for outsiders (4.23-27).[114] This comparison is sustained in his ministry and emphasizes its prophetic character. In Nain, Jesus raises a widow's son from death like Elijah (1 Kgs 17.17ff.) and Elisha (2 Kgs 4.34ff.), eliciting the response 'A great prophet has arisen among us' (Lk. 7.11-16). Similarly, he multiplies food (Lk. 9.12ff.; cf. 1 Kgs 17.16 and 2 Kgs 4.3ff.); controls nature (Lk. 8.22ff.; cf. 1 Kgs 17.1ff. and 2 Kgs 2.14ff.; 19ff.); and, like Elisha, heals leprosy (Lk. 5.21ff.; cf. 2 Kgs 5.8ff.). Three other parallels may be adduced: all are anointed by the Spirit; all are rejected and minister to strangers; and the transfer of Spirit from Elijah to Elisha at his

110. See, for example, G. Vermes, *The Dead Sea Scrolls in English* (London: Penguin, 3rd edn, 1987), pp. 300-301.

111. Turner, 'Jesus and Spirit in Lucan Perspective', pp. 19-22. The argument that the change is simply due to Luke's quoting from memory (H. Ringgren, 'Luke's Use of the Old Testament', *HTR* 79.1-3 [1986], p. 229) is, in view of the close correspondence to the LXX, no more likely than the claim by Menzies (*Development*, pp. 167-68) that ἰάομαι is omitted because Luke does not ascribe miraculous healing to the Spirit.

112. See Kimball, *Jesus' Exposition*, pp. 109-10.

113. Menzies, *Development*, p. 168 n. 3.

114. Mattill, 'Jesus-Paul Parallels', pp. 29-39; Kimball, *Jesus' Exposition*, p. 115. As Tiede (*Prophecy and History*, p. 47) argues, Jesus' application of the Isaiah passage challenges the assumption that God's wrath is for outsiders, while mercy is for an elect Israel.

assumption is paralleled by the distribution of the Spirit by Jesus after his ascension to the disciples.[115] 'Luke draws attention more often than the other evangelists, to the history of the ancient prophets as a foreshadowing of the work of Jesus.'[116]

Similarity to Moses is also evoked throughout the Gospel. Luke departs from Q and his general tendency ('If I by the Spirit of God...' Mt. 12.28) in Jesus' answer to the accusation of complicity with Beelzebub, to read 'If I by the finger of God...' (Lk. 11.20), an echo of Exodus 8.19.[117] The voice from the cloud at Jesus' transfiguration ('you shall listen to him'), echoes Moses' words in Deut. 18.15 ('The Lord your God will raise up for you a prophet like me from among you...you shall listen to him'), the memory of which was probably the basis for Peter's identification of Jesus as the prophet like Moses in Acts 3.22.[118]

If John is 'more than a prophet' (7.26), Luke's eschatology leaves room 'only for the coming of the eschatological prophet', and his portrayal of Jesus as 'a prophet powerful in word and deed' (24.19) corresponds exactly to the description of Moses in Acts 7.22.[119] Dunn dismisses this possibility, claiming that the eschatological prophet is not a wonder-worker,[120] but the whole point of his being like Moses must surely emphasize this very thing.

The anointing Jesus received at the Jordan, then, is the anointing by which he became the eschatological prophet.[121] The Isaiah 61 passage

115. Stronstad, *Charismatic Theology*, pp. 43-44.

116. Lampe, 'Holy Spirit in Luke', p. 173.

117. Lampe, 'Holy Spirit in Luke', p. 172. That the Matthean wording reflects the original source Q is almost certain in view of Luke's general tendency to include reference to the Holy Spirit and Matthew's proclivity for Moses typology. See the discussion by Dunn, *Jesus and the Spirit*, pp. 44-46. Another possible source for the change is suggested by C.C. Caragounis—the writing finger in Dan. 5.5. 'Kingdom of God, Son of Man and Jesus' Self Understanding', *TynBul* 40 (1989), pp. 9-10.

118. Stronstad, *Charismatic Theology*, p. 44.

119. Turner, 'Jesus and Spirit in Lucan Perspective', pp. 26-27. McVann, utilizing the theory of social dynamics, also finds decisively that Jesus is portrayed in ritual transformation to the public role of eschatological prophet (McVann, 'Rituals', pp. 333-60).

120. Dunn, *Jesus and the Spirit*, p. 58.

121. Turner, 'Jesus and Spirit in Lucan Perspective', p. 28. As Marshall (*Luke: Historian and Theologian*, p. 128) argues, Lk. 4.18ff. describes the messiah in terms of the activity of the eschatological prophet.

> presents an intrascriptural midrash in which the one who proclaims the jubilee (Lev. 25.10), is apparently identified in terms of a prophetic figure strikingly reminiscent of the servant songs of 2 Isaiah...[which in turn may be seen as] taking up the election traditions of David and Zion and rehearsing them according to the dominant election traditions of the exodus.[122]

Jesus' anointing is also confirmation of his messianic sonship[123] but, more vitally, the power of his words and deeds, by which as eschatological prophet he fulfils his servant ministry to inaugurate Israel's redemption (Lk. 24.19) and Gentile incorporation into Israel. A static view of Jesus' prophetic anointing is inadequate. The interplay of royal-Davidic election and prophetic-Mosaic critique within Isaiah, and in Luke's presentation of Jesus, sets the scene for the eschatological universal mission.

We cannot, then, speak of Jesus' Spirit-reception as archetypal for Christian experience, either as conversion-initiation or as missionary empowering. As the one who fulfils the ministry of servant-messiah by virtue of an anointing which empowers him to become the eschatological prophet, Jesus' experience of the Spirit is unique.[124] Nevertheless, there are enough parallels to the early church to indicate considerable exemplary significance, and this is intentional on Luke's part. Only after the ascension and Jesus' second Spirit-reception can he truly be considered 'Lord of the Spirit', and his earthly ministry, while unique, is still a 'word and deed' ministry which is Spirit-empowered. This Spirit-empowered ministry of word and deed will prove the case for the disciples in Acts also.

3. *Summary*

Luke's presentation of the Holy Spirit so far is consistently associated with a future world mission in fulfilment of the Abrahamic covenant, interpreted predominantly through Isaiah. First, the Spirit-baptism prophesied by John the Baptist is a fundamentally eschatological and

122. Tiede, *Prophecy and History*, pp. 43-44.

123. Bolt, 'Spirit in the Synoptics', pp. 65-66.

124. As Turner ('Jesus and Spirit in Lucan Perspective', p. 28) puts it, no disciple receives an anointing which makes him the eschatological prophet. Nor is it correct to argue as Shelton (*Mighty in Word and Deed*, p. 49) does that Jesus' anointing and Pentecost are only quantitatively different, with the qualitative difference in Jesus stemming from Jesus' conception. Jesus' anointing to be the eschatological prophet is unique.

unrepeatable event which will inaugurate world mission, conceived, however, not in terms of conversion-initiation of the disciples, but as commencement of the time when they will preach the gospel 'to all nations'. Secondly, the main strand of Holy Spirit activity, whether in relation to Jesus or to his disciples, is conceived broadly in terms of a prophetic power evidenced in word and deed. In particular the terms filled with/full of the Holy Spirit are accompanied by 'prophetic' speech, while the anointing of the Spirit or the Spirit coming upon someone is conceived as an empowering of words which effect salvation or deliverance. The anointing of Jesus, exemplary in many respects, is nonetheless unique in constituting him as the eschatological prophet in order to fulfil the mission of messianic servant.

Chapter 3

PRAISE, PRAYER, PROCLAMATION AND THE SPIRIT IN LUKE

In the previous chapter, we saw that Luke associates the Holy Spirit in the early chapters of his Gospel with the inauguration of world mission, and with empowerment of words and actions related to this task. Apart from the infancy and inauguration narratives, there are five other references to the Holy Spirit in Luke, including the 'Lukan Great Commission'. These also make a substantial contribution to our understanding of Luke's missionary pneumatology.

1. *The Spirit and Prophetic Praise*

In Lk. 10.21ff. Jesus is described as offering a public prayer of praise and thanksgiving to the Father. The basic material is shared with Matthew (Mt. 11.25ff.), but in Matthew both the context and the content of the prayer of praise are somewhat different. In Matthew the broad context is Jesus' completion of instructions for the mission of the twelve to the lost sheep of Israel (Mt. 10.5–11.1). This is followed by inquiries from John the Baptist concerning the identity of Jesus, Jesus' words of praise concerning John the Baptist, and a declaration of woes to unrepentant cities, Chorazin, Bethsaida and Capernaum. The thanksgiving prayer immediately follows:

Matthew 11

> 25 At that time Jesus said, 'I thank you Father, Lord of heaven and earth,
> because you have hidden these things from the wise and the intelligent
> and have revealed them to infants; [26]yes, Father, for such was your
> gracious will. [27]All things have been handed over to me by my Father;
> and no one knows the Son except the Father, and no one knows the
> Father except the Son and anyone to whom the Son chooses to reveal
> him.
> 28 Come to me, all you that are weary and are carrying heavy burdens
> and I will give you rest. [29]Take my yoke upon you, and learn from me...

In Luke the wider context is the mission of the seventy(-two) at the opening of ch. 10, and the pronouncement of woes upon the unrepentant cities follows this (Lk. 10.13-16). Before the thanksgiving prayer, however, Luke describes the triumphant and joyful return of the seventy and Jesus' words to them (vv. 17-20). The actual thanksgiving then follows and is identical to that in Matthew through to Mt. 11.27, except that it is preceded by the words 'At that same hour Jesus rejoiced in the Holy Spirit and said...' (v. 21). However, the thanksgiving is followed, not by a public invitation to the weary as in Matthew, but by a private confirmation of the blessedness of the disciples:

Luke 10

> 23 Then turning to his disciples, Jesus said to them privately, 'Blessed are the eyes that see what you see! 24For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.'

This in turn is followed by the parable of the Good Samaritan (vv. 25-37), and Jesus' visit to Mary and Martha (vv. 38-41) closes the chapter before the material on prayer which extends through Luke 11.

It is not clear which context is original, Matthew's or Luke's.[1] Nolland suggests that neither Matthew nor Luke are original here, but that both have altered their source(s) for redactional purposes.[2] What is clear is Luke's authorial intent. Whether Luke was attracted to and has retained the original, or has altered it, the effect is the same, and the account is made to serve his emphasis on inspired praise in the context of his disciples giving witness and working signs and wonders. More will be said about the mission of the seventy(-two) in the next section; suffice it to note here that the narrative preserves a twofold commission for the disciples (10.9), which follows Jesus' own word-and-sign ministry.[3]

It is clear that in some sense the disciples had the power of the Spirit for their mission of proclamation and healing,[4] although Shelton notes that 'Luke avoids making direct associations between the Holy Spirit and the disciples' pre-Pentecost activity, since they are not filled with the Holy Spirit until Pentecost.'[5] Of relevance at this point is that only Luke

1. Shelton, *Mighty in Word and Deed*, p. 88.
2. Nolland, *Luke 9.21–18.34*, pp. 569-70.
3. Shelton, *Mighty in Word and Deed*, p. 92.
4. Lampe, 'Holy Spirit in Luke', p. 175.
5. Shelton, *Mighty in Word and Deed*, p. 92. However, he too accepts that 'in

gives the twelve power together with authority (9.1; cf. Mt. 10.1; Mk 6.7) and while this is a sharing in the power of Jesus, rather than a direct endowment from God, nevertheless, the power of Jesus is undeniably the power of the Spirit, which effects as well as proclaims salvation.[6]

The experience of power by the returning disciples in their ministry provides the occasion for Jesus' instruction about the eschatological focus of their activity: the goal is not power, but eschatological salvation in the Kingdom of God![7] This in turn is the immediate occasion for Jesus' rejoicing in the Holy Spirit. Luke's introduction represents the Holy Spirit as instrumental in the rejoicing of Jesus, rather than as a relationship which Jesus rejoices about.[8] The verb ἀγαλλιάω and its cognate noun ἀγαλλίασις are characteristic of Luke. Out of eleven total appearances of the verb in the New Testament, four are in Luke–Acts, and he has three of the four occurrences of the noun.[9] This is paralleled by Luke's relative preference for other words for rejoicing and joy.[10] In the LXX the ἀγαλλιάω word group predominates in Psalms and poetic passages of the prophets denoting inspired praise to God for his mighty acts.[11] In Luke, the verb 'describes the joyful praise of Mary (Luke 1.47), Jesus (Luke 10.21), and David (Acts 2.25), in response to God's salvific activity in Jesus.'[12] Luke's opening phrase Ἐν αὐτῇ τῇ ὥρᾳ is plainly redactional and relates the reason for rejoicing to the return of the seventy(-two).[13]

The initial thanksgiving (vv. 21-22), celebrates the revelation of the Kingdom which by the Father's will is now active in the ministry of

some sense they had the Spirit's power in their miracle mission'.

6. O'Reilly, *Word and Sign*, pp. 33-35.

7. So Nolland, *Luke 9.21–18.34*, p. 567.

8. So Nolland, *Luke 9.21–18.34*, p. 571; Menzies, *Development*, p. 180; Shelton, *Mighty in Word and Deed*, p. 91; Schweizer, 'Πνεῦμα', p. 405; Marshall, *Luke*, p. 433; *contra* J.A. Fitzmyer, *The Gospel according to Luke. Volume 2, X–XXIV* (AB; Garden City, NY: Doubleday, 1985), p. 871; and M. Turner, 'Prayer in the Gospels and Acts', in D.A. Carson (ed.), *Teach Us To Pray: Prayer in the Bible and the World* (Grand Rapids, MI: Baker, 1990), p. 63.

9. Menzies, *Development*, p. 179.

10. Shelton, *Mighty in Word and Deed*, p. 90.

11. Nolland, *Luke 9.21–18.34*, p. 571; Menzies, *Development*, p. 179.

12. Menzies, *Development*, p. 179

13. P.J. Cullen, 'Euphoria, Praise and Thanksgiving: Rejoicing in the Spirit in Luke–Acts', *JPT* 6 (1995), pp. 14-15; Shelton, *Mighty in Word and Deed*, p. 90; Nolland, *Luke 9.21–18.34*, p. 571.

Jesus.[14] Yet this same inspired declaration of praise addressed to the Father is also directed as proclamation to the disciples, as the reference to them in v. 22 indicates,[15] and this is made explicit in the additional material which is addressed privately to them (vv. 23-24). They have the privileged place of seeing the Kingdom coming in power and of being missionary participants in this event. That this dawning of the day of God's salvation has the world in view is hinted at in the symbolism of the seventy(-two) and the immediately subsequent parable of the Good Samaritan which subverts all exclusivist attitudes.

2. *The Significance of Prayer for the Spirit*

Jesus' teaching on prayer in Lk. 11.1-13 must be interpreted in the light of its broader context, following the mission of the seventy(-two) and preceding the exhortations to faithful witness. Luke's emphasis on prayer in relation to the Holy Spirit and to crucial points in his mission is unique.[16] The sending out of the seventy(-two) disciples possibly anticipates the mission in Acts, Genesis 10 having seventy (LXX seventy-two) nations of the world.[17] Scott has detailed how the Jewish table of nations tradition and especially its eschatological ramifications, associated with the restoration of Israel with Jerusalem at the centre, has influenced Luke's structure in Acts.[18] Since there is also a clear table of nations allusion in Acts 2, the early mission of the seventy(-two) is possibly intended to anticipate Acts. In the immediate context, however, Israel is still in view, and of the various Jewish traditions associated with the

14. Cf. Nolland, *Luke 9.21–18.34*, p. 576.

15. Shelton, *Mighty in Word and Deed*, pp. 91-92.

16. Lampe ('Holy Spirit in Luke', p. 169) observes that only in Luke does the Spirit descend on Jesus while he is praying (Lk. 3.21), only in Luke does Jesus pray before his great clash with the scribes and Pharisees (5.16), before his appointment of the twelve (6.12), before Peter's confession (9.18), at the transfiguration (9.28). Cf. Dunn, *Jesus and the Spirit*, p. 17.

17. Mattill, 'Jesus-Paul Parallels', p. 30; Marshall, *Luke*, pp. 414-16. Geldenhuys (*Luke*, p. 303) comments that this possibility 'receives some colour from the largely Gentile character of Trans-Jordan at that time'. The MT/LXX distinction probably explains the textual variants which are closely weighted but on balance favour the originality of 70. But see Metzger, *Textual Commentary*, pp. 150-51.

18. J.M. Scott, 'Luke's Geographical Horizon', in D.W.J. Gill and C. Gempf (eds.), *The Book of Acts in its Graeco-Roman Setting* (Grand Rapids, MI: Eerdmans, 1994), pp. 483-544.

number seventy, that of the imparting of a part of Moses' spirit to the seventy elders of Israel, who then prophesied (Num. 11.15-30), is surely alluded to as well.[19]

According to Turner, if this is so, we should understand the disciples as already, in some sense, sharing in the Spirit with which Jesus is anointed, while the prayer they are taught, 'Our Father', shows them to be already a 'community of faith', for whom the Kingdom of God is experienced as a present reality.[20] Turner goes on to argue that we may speak of a real bestowal of the Spirit on the disciples, not only in this empowering but in the 'coherent nexus of activities of the Spirit' demonstrated in their response to him, whereby their life and beliefs are moulded by the power of the Spirit with which Jesus preached.[21] Dunn rejects this as a salvation-historical impossibility.[22] But as Davies has argued, the regenerative work of the Holy Spirit is in essential continuity with the Old Testament: demonstrated by Jesus' appeal in Jn 3.10 to spiritual rebirth being the basis of true sonship as something Nicodemus ought to have known.[23] The prayer of Ps. 51.10 is difficult to understand otherwise.

The mission of the seventy, with allusions both to Numbers 11 and a future world mission, forms the backdrop for the chapters on prayer and witness, particularly Num. 11.29 where Moses wishes that God would put his Spirit in all people and that they would all be prophets. The climax of the section on prayer (11.1-13) is the promise that the Father will certainly give the Holy Spirit to those who ask.[24] It is this request which interprets prayer for the Kingdom to come,[25] and which above all

19. So Lampe, 'Holy Spirit in Luke', p. 175.

20. Turner, 'Jesus and Spirit in Lucan Perspective', pp. 31-31, against Dunn, *Baptism*, pp. 23-54.

21. Turner, 'Jesus and Spirit in Lucan Perspective', pp. 33-34.

22. Dunn, 'Baptism: A Response', p. 22.

23. G. Davies, 'The Spirit of Regeneration in the Old Testament', in Webb (ed.), *Spirit of the Living God*, p. 30.

24. That this is a Lukan substitution for Q's 'good things' (cf. Mt. 7.11) is disputed, but most probable. Fitzmyer, *Luke X–XXIV*, pp. 915-16; Shelton, *Mighty in Word and Deed*, p. 96; Evans, *Luke*, p. 183. Turner's claim ('Holy Spirit', p. 343) that the variant πνεῦμα ἀγαθόν is original is unlikely. As Metzger argues 'assimilation with the first half of the verse as well as with Matthew's ἀγαθά explains the rest' (Metzger, *Textual Commentary*, p. 158).

25. Bolt, 'Spirit in the Synoptics', p. 68.

is a shameless request.[26] Reference to John the Baptist has the narrative function of recalling his prophecy of Spirit-baptism,[27] which will be fulfilled at Pentecost. The succeeding chapter interprets this prayer in terms of the ongoing missionary responsibility of the disciples, which the eschatological event of Pentecost will inaugurate.[28]

3. *The Holy Spirit: Blasphemy and Witness*

The immediately succeeding material deals with opposition to Jesus' ministry (11.14ff.), an opposition which was also apparent in the mission of the seventy(-two), who are sent out 'like lambs into the midst of wolves' (10.3), and to towns which will not welcome them (10.10-12). This theme of opposition continues right up to the exhortation to fearless witness (12.4-12), in which the Holy Spirit will assist the witness before the religious and secular courts.[29] An interesting case is presented in Luke's description of the debate between Jesus and his opponents concerning the means by which he casts out demons, where Luke, contrary to his usual pattern, has apparently changed the original wording, which referred to the Holy Spirit (Mt. 12.28), to read 'But if it is by the finger of God that I cast out demons, then the Kingdom of God has come to you' (11.20).[30] At the same time, reference to the Holy Spirit is not lost since 'finger of God' has an equivalent meaning to 'hand of God', which in the Old Testament (Ezek. 8.3) is parallel to 'Spirit of God'.[31] Thus it is unlikely that Luke simply wishes to deny attribution of

26. The term ἀναίδεια, translated 'persistence' in most English Bibles, means 'shamelessness' and is to be interpreted in the context of the parable against the preeminence of hospitality customs which render even a midnight request as 'without shame' in an entirely positive sense. See K.E. Bailey, *Poet and Peasant* (Grand Rapids, MI: Eerdmans, 1976), p. 119.

27. Bolt, 'Spirit in the Synoptics', p. 68.

28. F.F. Bruce ('Luke's Presentation of the Spirit in Acts', *Criswell Theological Review* 54 [1990], p. 17) suggests 'Possibly Luke understands the future tense "will give" of the post-Pentecostal situation.'

29. Schweizer, *The Holy Spirit*, p. 74. The reference to the Spirit here is almost certainly primitive; see Marshall, *Luke*, pp. 520-51.

30. Nolland, *Luke 9.21–18.34*, p. 639; Dunn, *Jesus and the Spirit*, pp. 44-46; Menzies, *Development*, p. 187; *contra* Marshall, *Luke*, p. 476. Luke's general tendency to include reference to the Holy Spirit and Matthew's proclivity for Moses typology is strong support for viewing the Matthean wording as reflecting the original Q. See also Lampe, 'Holy Spirit in Luke', p. 172.

31. Nolland, *Luke 9.21–18.34*, p. 640.

miracles to the Holy Spirit, as Menzies wants to argue.[32] The power of Jesus' exorcisms here is, for Luke, the Holy Spirit.

The probable background to this is Exod. 8.19, Luke thus comparing Jesus' activity as an exorcist to the activity of Moses announcing the plagues upon Egypt prior to Israel's final deliverance.[33] However, Caragounis has suggested that an allusion to the writing finger of Dan. 5.5 is intended, and this also fits the context of judgment which follows in Jesus' denunciations of his opponents.[34] This denunciation of the Jewish religious leaders is addressed particularly to their refusal to listen to the prophets (11.47-51), behaviour exemplified by their plotting against Jesus, the eschatological prophet (11.53-54), and which will continue in their rejection of the prophetic witness of Jesus' disciples.

The exhortation to fearless confession, although addressed to the disciples, is given in the presence of the crowds who are thus also instructed that the meaning of discipleship includes witness, for which they too will need the Holy Spirit.[35] The Spirit here is again understood in the Old Testament sense of the Spirit of prophecy, offering charismatic revelation and wisdom.[36] This plainly anticipates events in Acts, notably Peter's 'filled with the Holy Spirit' testimony after his arrest in Acts 4, and that of Stephen in Acts 7. Particularly significant is the promise of the Holy Spirit's assistance 'in that hour'. Given that this follows immediately from the promise of the Holy Spirit to those who pray, one may conclude that prayer for the Holy Spirit is not simply prayer for the unique eschatological baptism promised by John, but is interpreted in terms of the need for assistance at particular times, involving opposition to missionary proclamation. This insight guides an understanding of events in Acts 4.

Insertion of the saying about blasphemy against the Holy Spirit (12.10) into this section about fearless confession (12.8-12), from its earlier context in the Beelzebub controversy (Mk 3.28-30; Mt. 12.31-32), is interpreted by many Pentecostal scholars as indicating that, for Luke, failure

32. *Contra* Menzies, *Development*, p. 189.
33. Nolland, *Luke 9.21–18.34*, p. 643.
34. Caragounis, 'Kingdom of God', pp. 9-10.
35. See Marshall, *Luke*, p. 511.
36. Turner, 'Holy Spirit', p. 347. This does not require the message to be unique. Just as the Old Testament inspired prophets drew on earlier prophetic traditions, so this revelation and wisdom involves a fairly definite and regular content: testimony to the ministry and resurrection of Jesus in the context of the Old Testament scriptures.

to bear inspired witness under trial constitutes the unforgivable blasphemy against the Holy Spirit.[37] Of this concept, Turner declares, 'there is simply no trace in Luke–Acts'.[38] A more likely interpretation is that persistent rejection of inspired gospel preaching is on view,[39] particularly when this motif is so prominent in Acts. But the two may shade into each other in the sense that worrying about one's life is a denial of God's sovereign care, and to allow worry to lead, first, to failure to witness and, finally, to actual denial of Christ is probably to blaspheme the Holy Spirit.[40] The disciples of Jesus are to give truthful witness, enabled by the Holy Spirit, in contrast to the Pharisees denounced in the previous section (12.1-3) for their hypocrisy.

4. *The Spirit in Luke's Great Commission*

The resurrection appearance of Lk. 24.36-49 constitutes a transitional bridge to the events in Acts.[41] The wording of v. 44 'that everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled', cautions against an atomistic approach to the Old Testament background which insists on a particular motif to the exclusion of all others. In other words, the whole of the Old Testament is wrapped up in some sense with the life and work of Christ. 'Psalms' here, is certainly a reference to the entire third division of the Hebrew Bible, otherwise known as the Writings.[42] The exposition of the scriptures

37. For example, P.H. Alexander, 'Blasphemy against the Holy Spirit', in S.M. Burgess and G.B. McGee (eds.), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Regency, 1988), pp. 87-89. Cf. Shelton, *Mighty in Word and Deed*, pp. 105-107; Menzies, *Development*, p. 193. This view is not uniquely Pentecostal, being represented perhaps predictably by Schweizer, 'Πνεῦμα', p. 407; and A.A. Trites, *The New Testament Concept of Witness* (SNTSMS, 31; Cambridge: Cambridge University Press, 1977), pp. 182-83.

38. Turner, 'Holy Spirit', p. 346.

39. So Evans, *Luke*, p. 195.

40. See the balanced explanation by Nolland, *Luke 9.21–18.34*, p. 682.

41. See Tannehill, *Narrative Unity II*, pp. 6-7. As Barrett observes, every theme from this section is repeated in Acts ('Preface to Acts', p. 1459).

42. Evans, *Luke*, p. 357. As Parker argues: 'It is important to understand that later Judaism—and the early church, too—treated the whole Old Testament revelation as a unity'. J. Parker III, *The Concept of Apokatastasis in Acts: A Study in Primitive Christian Theology* (Austin: Schola Press, 1978), p. 16. For examples of multiple citation and allusion to Old Testament scriptures in Luke, see Ringgren, 'Luke's Use of the Old Testament'.

which Jesus gives (opening their minds to understand), is later explained in Acts 1.1-2 as directed by the Holy Spirit, in a way reminiscent of Lk. 4.18ff.[43] From this point one aspect of the prophetic Spirit becomes clear: 'the Spirit is the Spirit of prophecy as it testifies in various ways to the words of Scripture'.[44] Every instance recorded in Acts of inspired testimony is an exposition of scripture in terms of Jesus' passion, death and resurrection. Jesus' last words are in effect an authoritative distillation of the disciples' kerygma.[45]

That the messiah must suffer is probably based on Isaiah 53, the climax of the servant songs.[46] The proclamation to all nations (v. 47) is directly associated with fulfilment of the servant's mission foretold in scripture; again the Isaianic treatment of the Abrahamic covenant is the most obvious source. Nothing less than a renewal of Israel's prophetic vocation to be 'a light to the nations that my salvation may reach to the end of the earth' (Isa. 49.6) is intended.[47] The primary role of the new community is proclamation.[48] They are to preach repentance for the forgiveness of sins, in the name of Jesus, to all nations, beginning from Jerusalem (v. 47).

A wider audience than the eleven is addressed, including the two who encountered Jesus on the road to Emmaus, and other companions[49] (cf. 24.33-36). In Acts 1.2 the same episode is described as taking place with the apostles, yet this is not intended to exclude the others, but simply to focus attention on the apostles in particular, who perform a unique theological role in the restoration theme of this chapter. The apostles do have a unique historical role as witnesses, but missionary proclamation is recognized by Luke as integral to discipleship.[50] Marshall recognizes

43. Shelton, *Mighty in Word and Deed*, p. 112.

44. Jervell, *The Unknown Paul*, p. 114.

45. Shelton, *Mighty in Word and Deed*, p. 114.

46. Evans, *Luke*, p. 358. The Lukan citation of precisely this text for these events in the preaching of Philip (Acts 8.32-35) makes this almost certain.

47. Menzies, *Development*, p. 199; Evans, *Luke*, pp. 359-60; Marshall, *Luke*, p. 906.

48. H.C. Kee, *Good News to the Ends of the Earth: The Theology of Acts* (London: SCM Press, 1990), p. 89.

49. *Contra* Brown, 'Water Baptism', p. 149, who considers that the Pentecost anointing is restricted to the apostles.

50. Worth noting at this point is O'Brien's work on the dynamic of the gospel in Paul, in which he finds 'The dynamic of the gospel's logic meant...a deeper commitment to its ongoing powerful advance as well as to the person at its centre.

three categories of 'witness' in Acts: God himself, who bears witness to Jesus by the gift of the Spirit and by doing signs and wonders through the evangelists (Acts 14.3; 15.8); the twelve, whose qualification includes personal experience of Jesus' ministry (Acts 1.21-22); and a wider group, including individuals such as Stephen, Paul, those scattered from Jerusalem (Acts 8.4; 11.19), and even men of Cyprus and Cyrene (Acts 11.20).[51]

Just as Jesus authorizes the expository principles of the kerygma, so he authorizes its application: repentance and forgiveness of sins in the name of Jesus describing exactly the preaching in Acts.[52] The reference to 'Jerusalem' takes up the theme of restoration of Zion in Isaiah (esp. 2.2-3),[53] similarly 'πάντα τὰ ἔθνη' the light to the nations/Gentiles, recapitulates from earlier chapters (e.g. Lk. 2.32; 3.6). 'In Luke's view, the salvation of God as revealed through messianic prophecies of the Old Testament...would be incomplete until the gospel had been taken decisively to the nations.'[54]

5. *Prophetic Witness*

The disciples' task is summed up as a call to be 'witnesses of these things' (24.48). This call builds on the prophetic tradition. Hubbard demonstrates that the entire passage, commencing with Jesus' appearance to the disciples, corresponds, along with others in Luke–Acts, to the basic form of Old Testament commissioning narratives, mainly of the patriarchs and prophets.[55] The term μάρτυρες (witnesses) is used frequently in Acts, but this is the sole incidence in Luke.[56] As Trites has argued, 'witness' is a courtroom metaphor and legal/courtroom connotations feature strongly

Jesus Christ.' P.T. O'Brien, *Consumed by Passion: Paul and the Dynamic of the Gospel* (Homebush West, NSW: Lancer, 1993), p. 136.

51. Marshall, *Fresh Look*, pp. 65-66.

52. Shelton, *Mighty in Word and Deed*, p. 115.

53. As Richard ('Divine Purpose', pp. 190) argues, Jerusalem has 'spatial and rhetorical significance'. Every major missionary initiative or issue in Acts is related back to Jerusalem.

54. Powell, *What Are They Saying?*, p. 67.

55. B.J. Hubbard, 'Commissioning Stories in Luke–Acts: A Study of their Antecedents, Form and Content', *Semeia* 8 (1977), pp. 103-26.

56. Shelton, *Mighty in Word and Deed*, p. 112.

in its use in the book of Acts.[57] In this text 'witness' plainly refers to a missionary proclamation to all nations.

Again the servant songs of Isaiah prove vital to Luke's understanding, providing the background to 'witness'—where God calls his servant to be a witness in the trial narratives (Isa. 43.10; 44.8).[58] That witness in Acts is directed towards the repentance of the audience demonstrates that it is not bare testimony, but intended to persuade.[59] As Marshall puts it, 'Witness is ideally something which is to be believed and accepted. Acts is concerned above all with the evangelistic function of witness. At the same time it is something that takes place *in a hostile and antagonistic environment.*'[60] In this sense, the apostles and their associates continue the servant ministry of Jesus, by his Spirit working through them.

The trial motif in the Spirit-enabled witness alluded to by Jesus (Lk. 12.11-12) becomes a dominant theme in Acts, notably with Stephen's Spirit-filled testimony to the Sanhedrin, and the five trial scenes of Paul, which employ a rich array of courtroom language.[61] Witness is a dangerous occupation which finds opportunity in opposition (Lk. 21.13).[62] Jesus' promise to give them words and wisdom at the point of need here (Lk. 21.14-15) is intended to recall the aid of the Holy Spirit promised earlier in Luke 12.[63] That the servant songs of Isaiah form a strong part of the consciousness of Paul's description of his mission to the Gentiles in the Epistles has been ably demonstrated by Sandnes.[64] This is also prominent in the Acts trial scenes, for example in

57. See A.A. Trites, 'The Importance of Legal Scenes and Language in the Book of Acts', *NovT* 16.4 (October 1974), pp. 278-84.

58. Polhill, *Acts*, p. 85.

59. D.A. Dorman, 'The Purpose of Empowerment in the Christian Life', *Pneuma* 7.2 (1985), p. 149.

60. Marshall, *Fresh Look*, p. 59.

61. Trites, 'The Importance of Legal Scenes', pp. 278-84.

62. 'Luke views witness as a live metaphor against a background of strife, contention and debate.' A.A. Trites, 'Witness', in J.B. Green, S. McKnight and I.H. Marshal (eds.), *Dictionary of Jesus and the Gospels* (Downers Grove, IL: IVP, 1992), p. 878.

63. Nolland notes the pairing of wisdom and Spirit in Acts 6. J. Nolland, *Luke 18.35–24.53* (WBC; Dallas: Word Books, 1993), p. 997. Here the reference to Spirit prepares the way for the prominent role of the Spirit in Stephen's own 'trial' scene in Acts 7.

64. Sandnes, *Paul—One of the Prophets?*, pp. 48-70.

Acts 26.17-18, where Paul describes his call to the Gentiles 'to open their eyes so that they may turn from darkness to light...' in terms of Isa. 42.7-16.

The role of the apostles as witnesses is singular; they are eyewitnesses of Jesus' ministry and especially his resurrection, as emphasized in the selection of Matthias (Acts 1.22), and the declaration 'we are witnesses of these things' (2.32; 3.15; 5.32).[65] Paul likewise emphasizes the first-hand character of his witness by firmly describing his call to be a witness in a narrative about his Damascus Road experience (Acts 22.15). The Holy Spirit's power is particularly for this testimony: 'With great power the apostles gave their testimony to the resurrection of the Lord Jesus' (4.33). This power is seen in an amazing boldness (4.13; 14.3; 18.26, 28), in the persuasiveness of their preaching (e.g. 2.37-41), and in miracles, further described as the Holy Spirit's or God's own testimony (5.32; 14.3),[66] which is also given in the Old Testament scriptures (10.43).[67] This boldness of testimony empowered by the Spirit underlies the growth of the word of God: there are cycles of proclamation and response marked throughout Acts by the ever-increasing triumph of the word against increasing hostility and opposition.[68]

However, the role of witness is not simply restricted to the apostles; it is also viewed as the province of every Christian. The Lukan Great Commission is addressed not just to the eleven but also to those in their company. This is clear in Acts 4.23-33 where a wider group's Spirit-enabled 'speaking the word of God with boldness' (v. 31) is in contrast with the particular testimony of the apostles (v. 33).[69] Similarly the scattering of the ordinary Christians 'throughout Judaea and Samaria' (Acts 8.1) who then preached wherever they went is an obvious echo of the witness motif of Acts 1.8. While it is also true that Luke's (and John's) primary usage is in the sense of testimony concerning events experienced, particularly concerning the life, death and resurrection of Jesus, the theological background for Luke's use is that of the Isaianic servant—true Israel—and participation in true Israel through the gospel

65. Trites, 'Witness', p. 879.

66. As Van Unnik ('The Book of Acts', pp. 56-57) puts it 'This witness is strong, because it is not only given by men, but it is *brought by God Himself*.'

67. Trites, 'Witness', p. 879.

68. B.R. Gaventa, 'Towards a Theology of Acts: Reading and Rereading', *Int* (April 1988), pp. 146-57.

69. See also the helpful discussion by Marshall, *Fresh Look*, pp. 65-66.

thereby makes every Christian a witness. This dynamic is evident in Paul's Epistles, where although he does not directly call his followers to either 'witness' or proclamation (although this activity seems to be assumed in Phil. 1.5, 27, 30; 2.16; and especially Eph. 6.10-20), he does regularly offer his own servanthood in the service of the gospel as an example to follow.[70]

There are occasions where Luke's meaning cannot refer to first-hand experience. For example in Lk. 11.48 the Pharisees who built tombs for the prophets killed by their ancestors are witnesses (μάρτυρες) of these ancestral deeds. In Acts 10.43 all the prophets are said to testify (μαρτυρέω) to certain truths about Jesus. Thus witness or testimony 'seeks to clarify and, so, to confirm the veracity of a particular declaration, interpretation, or understanding'.[71] In Acts 20.26 Paul testifies (μαρτύρομαι) that he is not responsible for the fate of the Ephesians to whom he has declared the whole counsel of God. In these references, witness or testimony refers to a speech based on an inner conviction or knowledge that certain things are true. This is reminiscent of 1 John 5, where the testimony of the Spirit is the inner conviction of those who believe that God has given them eternal life. The referent of 'you are witnesses of these things' (Lk. 24.48) is primarily the facts described, but also includes what they now understand by revelation to be written in the scriptures.[72] It is no surprise, then, to discover that Luke's principal use of Old Testament scripture in Acts is in the missionary speeches.[73]

Similarly, the relationship of witness with 'confessing' Jesus demonstrates another facet, an internal dimension, or testimony of faith intrinsic to being a believer. As Ricouer argues, in that a faithful witness can become a martyr, testimony becomes an action which attests outside of the outer person to the inner conviction of his or her faith.[74] In

70. See O'Brien, *Consumed by Passion*, pp. 83-131.

71. Soards, *Speeches in Acts*, p. 202.

72. On other occasions the word group refers more to the objective fact of a proclamation, rather than its basis in experience. In Lk. 21.13 the opportunity to give testimony (μαρτύριον) provided by persecution is opportunity to speak the actual words given by Jesus (through the Spirit). In Lk. 9.5 the action of the twelve in shaking the dust from their feet is a testimony against those houses which do not receive them.

73. Ringgren, 'Luke's Use of Old Testament', p. 232.

74. P. Ricouer, 'The Hermeneutics of Testimony', in L.S. Mudge (ed.), *Essays on Biblical Interpretation* (Philadelphia: Fortress Press, 1980), p. 128. This confession of things believed intrinsically takes narrative form as Stroup demonstrates.

Acts 22.20 Stephen is described by Paul as a witness (μάρτυς), in the probable sense that he gave true or faithful testimony.[75] In so much as this inner life is lived, a sense of being a witness is also evident in Acts in the joyful sharing of post-Pentecost community life.[76] The Spirit is the power of this inner life. The Holy Spirit is described as a witness (Acts 5.32) and as one who testifies (Acts 20.23), and the Spirit is given to all who repent (Acts 2.38). But it is witness, not the Holy Spirit, which is the primary theme of the book of Acts and it is with respect to witness, to the worldwide mission, both its inauguration and its empowering, that the Holy Spirit has a central role.[77]

Following the call to be witnesses in Lk. 24.48, Jesus affirms he is sending the promise of the Father and tells the eleven and their companions to wait until they have been clothed with power from on high (24.49).[78] The Holy Spirit is not just the sign that this event is inaugurated, but also the power by which it occurs. He is the power for witness. The dual reference to the promise of the Father and clothing with power may not be an exact identification, but perhaps functions to distinguish the eschatological event (inauguration of world mission), from its agency and sign (the outpoured Holy Spirit).[79] In view of the Abrahamic references surveyed earlier, the 'promise of the Father' looks to the promise that the universal blessings of creation will be restored through Abraham's spiritual successor.[80] 'Clothed with power from on

G.W. Stroup, *The Promise of Narrative Theology* (London: SCM Press, 1981), pp. 170-98.

75. This is clearly the meaning of the description of Antipas in Rev. 2.13, 'my witness, my faithful one, who was killed'; cf. Rev. 12.11.

76. Dorman, 'Purpose of Empowerment', p. 150.

77. Marshall, *Luke: Historian and Theologian*, pp. 91-92.

78. *Contra* Pfitzner, who thinks it is 'Certainly to the Eleven that Jesus gives his command to wait in Jerusalem for the "promise of the Father".' V.C. Pfitzner, 'Pneumatic Apostleship? Apostle and Spirit in the Acts of the Apostles', in W. Haubeck and M. Bachmann (eds.), *Wort in der Zeit: Neutestamentliche Studien Festgabe Fur Karl Heinrich Rengstorf* (Leiden: Brill, 1980), p. 215. The address is, as I have argued above, to a wider group.

79. An outright identification seems customary in the literature: e.g. Dunn, *Baptism*, p. 47; Turner, 'Holy Spirit', p. 347; O'Reilly, *Word and Sign*, p. 15; Menzies, *Development*, p. 202.

80. This situation is depicted in Isaiah where covenantal allusions ultimately point to a new creation, associated with the outpoured Spirit in Isaiah 32 (Motyer, *Isaiah*, p. 360).

high' alludes to the transfer of the prophet Elijah's anointing to Elisha,[81] as well as to Jesus' own anointing with power. The command to wait implies the absolute dependence of the disciples on this empowering.[82] The Gospel closes on a note of joyful expectancy, as the disciples return to Jerusalem with great joy after Jesus' ascension, blessing God in the temple as they wait. This closing reference to joy forms an inclusio with Lk. 1.44, suggesting that this is a Spirit-inspired joy anticipating Pentecost.

6. *Conclusions*

The picture of the Holy Spirit that emerged in Luke's Gospel was initially as the Spirit of prophecy empowering proclamation, the power of invasive speech, at work not simply in national Israel but in those faithfully awaiting messianic salvation: a salvation depicted as the fulfilment of Abrahamic promises, and hence universal in scope. Against this background it became clear that the baptism with Spirit and fire is an eschatological event, bringing a winnowing or separation within Israel of the faithful, and the inauguration of mission. The anointing of Jesus has servant as well as messianic connotations, and in the programmatic sermon of Luke 4 it was seen that his messianic and servant role is interpreted prophetically as a Spirit-empowered ministry of word and deed, which foreshadows the mission to the Gentiles in Acts. While there are inescapably unique features to the anointing of Jesus as messiah, servant and eschatological prophet, the exemplary intentions of Luke nevertheless are evident.

Prayer for the Kingdom to come is interpreted fundamentally as prayer for the Holy Spirit, and the Holy Spirit's role is seen in the wider context to involve inspired witness or proclamation about Jesus, against a background of allusions to Numbers 11 where Moses wishes all were prophets, and of a future world encompassing mission. The book closes

81. Shelton, *Mighty in Word and Deed*, p. 110. Other Old Testament precedents are found in the experience of Gideon (Judg. 6.34), Amasai (1 Chron. 12.18), and Zechariah, son of Jehoiada (2 Chron. 24.20). G.W. Grogan, 'The Significance of Pentecost in the History of Salvation', *Scottish Bulletin of Evangelical Theology* 4.2 (1986), p. 97. Only the last reference is to a strictly prophetic anointing. But the parallel in Acts 1.8 indicates that 'clothed' is used synonymously for 'come upon' which has explicit Old Testament prophetic antecedents.

82. O'Reilly, *Word and Sign*, p. 15.

on a note of high expectation, with the new community charged as proclaimers of repentance and forgiveness of sins to all nations, and as witnesses to the things concerning Christ. They are to receive the promise of the Father, which appears to be understood as the restoration of the universal blessings of creation through Abraham's spiritual successor, but first must wait to be clothed with power from on high, which seems to allude to the transfer of Elijah's prophetic anointing to Elisha as well as to Jesus' own Spirit-empowerment. Resolution of this narrative expectation is achieved only by reading Acts.

Chapter 4

THE SPIRIT OF MISSION AND THE RESTORATION OF ISRAEL

The narrative expectation engendered at the close of Luke, of an inaugurated world mission and Spirit-empowered ministry of word and deed by Jesus' disciples, is further intensified and illuminated by the opening chapter of the book of Acts. The first main section (1.1–2.42) 'is a careful statement by Luke of the ultimate reality underlying the mission or "acts" of the apostles which enables the reader to understand the material that follows.'[1] The book opens with a customary renewed dedication and backward glance to the Gospel.[2] Translation of the phrase ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν varies, from 'all that Jesus did and taught from the beginning' (NRSV), to 'all that Jesus did and taught' (Haenchen).[3] to 'all that Jesus began to do and teach' (NIV). When considered as part of a μέν clause with no subsequent δέ clause, the latter translation is probably correct,[4] and so expresses the idea that the words and deeds of Jesus continue in the early church.[5] 'In reality, the whole double work covers the one history of Jesus Christ',[6] earthly and heavenly, in which the 'connections and continuity between

1. Zehnle, *Peter's Pentecost Discourse*, p. 95.
2. Haenchen, *Acts*, pp. 136-37.
3. Haenchen (*Acts*, p. 137 n. 4) argues that ἤρξατο is a Greek periphrasis for the Hebrew finite verb, a construction also used in popular Latin of that period to render the tenses of the normal verb, which Luke has adopted here for stylistic reasons.
4. Bruce points out the parallel with Mk 1.1 and argues 'ἤρξατο is emphatic here, and should not be regarded merely as a semitizing auxiliary' (Bruce, *Acts Greek Text*, p. 98). Similarly, I.H. Marshall, *Acts* (TNTC; Leicester: IVP, 1980), pp. 55-56; R.N. Longenecker, 'Acts', *EBC* 9 (Grand Rapids: Zondervan, 1981), p. 253; Johnson, *Acts*, p. 24; Stott, *The Message of Acts*, p. 32.
5. Gen, 'Miracles & Divine Infliction', p. 3; cf. O'Reilly, *Word and Sign*, p. 15; Bruner, *Theology of the Holy Spirit*, pp. 156-57.
6. M. Hengel, *Acts and the History of Earliest Christianity* (trans. J. Bowden; London: SCM Press, 1986 [1979]), p. 59.

what God has done through Jesus and what he continues to do in the present age are through the Spirit, and this claim is central to the theology of Acts'.[7]

The description 'do and teach' summarizes Jesus' ministry as one of preaching and miracles,[8] echoing how the disciples described him as 'a prophet powerful in word and deed' (Lk. 24.19).[9] It also points to their own missionary imperative to speak 'of what we have seen and heard' (Acts 4.20; cf. 22.15).[10] Some of the disciples will also prove powerful in word and deed, and this ministry is not restricted to the apostles, although they are central to the narrative. Thus we see miracles being performed by Stephen (Acts 6.8); by Philip (Acts 8.4-5), who, with Stephen was originally chosen for the daily distribution of food;[11] and by Barnabas the prophet (Acts 14.3). That ministry in the miraculous was not confined to the apostles is also clear from the testimony of Paul in Gal. 3.5, where God is described as supplying the Galatians with the Spirit and working miracles among them, and from the inclusion of miracle-working in the lists of spiritual gifts in 1 Corinthians 12.

All of the disciples are prophetically empowered specifically for a word ministry, based on the objective facts of Jesus' life and ministry, as summed up in the 'instructions through the Holy Spirit' which he gave earlier. The phrase διὰ πνεύματος ἁγίου is taken by some to refer to the choosing of the apostles.[12] The syntax is awkward owing to the separation of οὓς ἐξελέξατο from τοῖς ἀποστόλοις, but the phrase in question is best taken with the temporal participle ἐντειλάμενος.[13] Perhaps it modifies both, in keeping with Luke's general attribution of events to the Holy Spirit.[14] However, neither giving instruction nor choosing the apostles is elsewhere in Luke–Acts attributed to the Holy Spirit.

7. Kee, *Good News*, p. 28.
8. Haenchen, *Acts*, p. 136 n. 4.
9. O'Reilly, *Word and Sign*, p. 51.
10. Van Unnik, 'The Book of Acts', p. 55.
11. See Acts 6.1-6, where their transcendence of this humble task is only hinted at with the requirement that they be 'full of the Spirit' (6.3).
12. E.g. Haenchen, *Acts*, p. 139; Marshall, *Acts*, p. 57 n. 1.
13. So Bruce, *Acts Greek Text*, p. 99; Longenecker, 'Acts', p. 253; Pfitzner, 'Pneumatic Apostleship', p. 215; Shelton, *Mighty in Word and Deed*, p. 112; cf. NRSV, NIV, NASB, NEB.
14. So Johnson, *Acts*, p. 24.

1. *Signs and Wonders and the Proclaimed Word*

'Signs and wonders' have a significant role in Acts, but every actual instance of the term σημεῖα καὶ τέρατα and related expressions is contextually related to the word, as the exhaustive listing below (for which I am mostly indebted to O'Reilly) indicates.[15]

> τὰ ῥήματά μου (2.14) and τέρατα...καὶ σημεῖα (2.19); note also the word σημεῖα is closely associated with the additional καὶ προφητεύσουσιν in the previous verse, both being alterations to the quoted text of Joel.
> τους λόγοῦς τούτους (2.22) and τέρασι καὶ σημείοις (2.22)
> τὸν λόγον αὐτους (2.41) and τέρατα καὶ σημεῖα (2.43)
> λαλεῖν τὸν λόγον σου (4.29) and σημεῖα καὶ τέρατα (4.30)
> ἐλάλουν τὸν λόγον τοῦ Θεοῦ (4.31) and σημεῖα καὶ τέρατα (5.12); also τὰ ῥήματα τῆς ζωῆς ταύτης (5.20)
> ὁ λόγος τοῦ Θεοῦ (6.7) and τέρατα καὶ σημεῖα (6.8)
> τέρατα καὶ σημεῖα (7.36) and λόγια ζῶντα (7.38)
> τὸν λόγον (8.4) and τὰ σημεῖα ἃ ἐποίει (8.6)
> τῷ λόγῳ τῆς χάριτος αὐτοῦ (14.3) and σημεῖα καὶ τέρατα (14.3)
> τὸν λόγον τοῦ εὐαγγελίου (15.7) and σημεῖα καὶ τέρατα (15.12)

O'Reilly demonstrates that this literary relationship extends beyond a simple pairing in many cases to a concentric symmetry or chiastic pattern, for example.[16]

> 2.14 τὰ ῥήματα μου
> 2.19 τέρατα...καὶ σημεῖα
> 2.22 τοὺς λόγους τούτους
> 2.22 τέρασι καὶ σημείοις
> 2.40 ετέροις τε λόγοις
>
> 4.29 λαλεῖν τὸν λόγον σου
> 4.30 σημεῖα καὶ τέρατα
> 4.31 ἐλάλουν τὸν λόγον τοῦ Θεοῦ
>
> 15.7 τὸν λόγον τοῦ εὐαγγελίου
> 15.12 σημεῖα καὶ τέρατα
> 15.15 οἱ λόγοι τῶν προφητῶν

Signs and wonders in Acts perform the dual function of authenticating

15. O'Reilly, *Word and Sign*, pp. 191-92, who lists them all.

16. For a full presentation see O'Reilly, *Word and Sign*, pp. 201-202; although some of his forms seem somewhat forced.

the word and of leading to faith in the word. The 'word', 'word of the Lord', and 'word of God' are found in many contexts apart from signs and wonders, but every instance of the terminology of signs and wonders in Acts is related to the word. 'While the word in Acts has an independent status relative to the "signs and wonders"', the latter have 'a literary and theological dependence'.[17] This subordination of sign to word is also plain from two examples in Luke's Gospel.

First, in Lk. 11.16-30, Jesus responds to the demand for a sign by the Pharisees (v. 16) and the evil generation (v. 29) by refusing them all but his proclamation (v. 30), since the κήρυγμα of Jonah was enough to make Nineveh repent (v. 32). The 'sign of Jonah' in Luke has been interpreted variously as: 1) the future coming of Jesus as Judge; 2) the preaching of repentance and warning of judgment by Jesus to 'this generation'; 3) a reflection of the continued work of Jesus in the life of the Christian community in Luke's time; 4) the future resurrection of Jesus.[18] But as Nolland shows, the whole point of the pericope is that the request for a sign is a refusal to recognize the self-authenticating nature of Jesus' ministry before their eyes.[19] Just as Jonah proclaimed the coming judgment of Nineveh, so Jesus proclaims the coming judgment of this generation. The second case is where the end-time signs will be preceded by an opportunity to testify (Lk. 21.7-19).

2. *The Powerful Word of God*

The underlying concept is the creative word of Genesis 1, which comes to prophets and in Isa. 55.11 proceeds from the Lord's mouth to accomplish his purposes.[20] Just as it is dynamic and effective in Jesus' ministry, so also in Acts: it grows (6.17; 12.24; 19.20), and on the lips of the apostles it cuts to the heart (2.37), brings healing (3.6; 14.10), raises the dead (9.40), brings judgment (13.9-11), and exorcises (16.18). This emphasis is confirmed by Luke's use of verbs in association with the

17. O'Reilly, *Word and Sign*, p. 192.

18. R.H. Smith, 'Sign of Jonah', in Green *et al.* (eds.), *Dictionary of Jesus and the Gospels*, p. 755.

19. Nolland, *Luke 9.21–18.34*, pp. 649-65.

20. M.H. Grumm, 'Another Look at Acts', *ExpTim* (August 1985), p. 334. The integral relationship between the breath/Spirit of God and word of the Lord in the prophetic ministry of Ezekiel has obvious relevance here—see the helpful, though overstated (especially regarding Ezek. 39.29) analysis by J. Woodhouse, 'The "Spirit" in Ezekiel', in Webb (ed.), *Spirit of the Living God*, pp. 1-22.

word.[21] The verb λαλέω takes 'the word' as direct object (e.g. 4.29; 8.25; 11.19; 13.42-46; 16.32, etc.) and is so closely associated with the Spirit in these contexts that it may be described as 'the link between the word of God as preached by the apostles and missionaries and its origin in the outpouring of the Holy Spirit'.[22]

Other verbs of proclamation such as κηρύσσω, εὐαγγελίζομαι and διαμαρτύρομαι 'often take other direct objects describing what the word effectively brings to people';[23] for example, in Acts 10.36, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ 'proclaiming peace through Jesus Christ'. The probable source for this understanding is Luke's use of Isa. 61.1-2 (LXX), quoted by Jesus at the inauguration of his ministry, where the verb κηρύσσω takes as direct object 'freedom to the captives', 'sight to the blind' and 'the acceptable year of the Lord'.[24] The word in Acts effects as well as announces, and so can be more or less equated with Jesus, and with salvation in his name.[25]

The whole missionary enterprise is characterized in terms of the 'word of the Lord/God', a living reality which 'grows' through the power of the Spirit.[26] Thus the disciples in Acts 4.31 are filled with the Holy Spirit and so speak the word with boldness. The growth of the word of God in the first summary statement (Acts 6.7) is sandwiched by references to Stephen being full of the Holy Spirit. Grumm notes there that, although we would expect statements about the growth of the church after Pentecost, in fact the first occurrence of the word ἐκκλησία does not appear until ch. 5, and missionary progress up to that point is summed up in Acts 6.7 as growth in the word of God and the number of disciples. The numbers and the churches are described as increasing in Acts 6.7 and 9.31 (πληθύνω used intransitively), but the active verb αὐχάνω is only used in the triple statement about the word of God/the Lord (Acts 6.7; 12.24; 19.20). This triple statement structures

21. Grumm, 'Another Look', p. 334.

22. O'Reilly, *Word and Sign*, p. 60. Here then, is a much needed warning for some neo-Pentecostals today. As Pfitzner ('Pneumatic Apostleship', p. 235) puts it, 'Modern sweeping claims to find the Spirit at work where the apostolic Word is not also at work must be seen as suspect from the start.' The criticism is even more singularly apt for the recent World Council of Churches emphasis on the work of the Spirit in the world.

23. Grumm, 'Another Look', p. 334.

24. Grumm, 'Another Look', p. 334.

25. Pereira, *Ephesus*, p. 143.

26. O'Reilly, *Word and Sign*, p. 17.

the entire narrative of Acts in terms of its missionary enterprise. The term 'word of God/the Lord' occurs 22 times, the 'word' 10 times and 'word of grace' twice.[27]

3. *Restoration of the Kingdom*

Reference to Jesus' speaking about the Kingdom of God (1.3 and 6) forms an inclusio with the closing words of the narrative (28.31),[28] which is significant for its contents: the word which the disciples proclaim is 'the good news of the kingdom of God and the name of Jesus Christ' (8.12; 28.23, 31).[29] The facts about Jesus, 'whom God has made both Lord and Messiah' (2.36) by his resurrection and ascension, comprise the message, and the resurrection and ascension sets the tone for all that follows.[30] Prophetic 'inspiration' of the Spirit for witness is not generally related to the contents of the witness, which are relatively fixed in the instruction that Jesus gave them by the Spirit (1.2), but to the παρρησία (boldness) and δύναμις (power) by which they are given.[31]

In the exaltation of Christ, God has begun to restore the Kingdom to Israel through the outpoured Spirit.[32] As Jervell argues, the disciples' question here (1.6) is hardly to be construed as a nationalistic misunderstanding.[33] It echoes Gabriel's language from the opening chapter of the Gospel,[34] proclaimed as fulfilled in Paul's sermon at Pisidian Antioch

27. Grumm, 'Another Look', pp. 333-37.

28. D.W. Palmer, 'Mission to Jews and Gentiles in the Last Episode of Acts', *RTR* 52.2 (1993), pp. 63-64.

29. F.F. Bruce, *The Book of the Acts* (NICNT; Grand Rapids, MI: Eerdmans, rev. edn, 1988), p. 32.

30. C. Guy, 'The Missionary Message of Acts', *SWJT* 17.1 (1974), p. 49.

31. Jervell, *Unknown Paul*, p. 111. The promise of Lk. 12.12 that the Holy Spirit will teach them what to say when they are brought before the courts, then, has a similar meaning to that of Jn 14.26, where the Holy Spirit 'will teach you everything, and remind you of all that I have said to you'.

32. D. Gooding, *True to the Faith: A Fresh Approach to the Acts of the Apostles* (London: Hodder & Stoughton, 1990), p. 41.

33. Jervell, *Unknown Paul*, p. 98; cf. D.L. Tiede, 'The Exaltation of Jesus and the Restoration of Israel in Acts 1', *HTR* 79.1-3 (1986), p. 278; *contra* Palmer, 'Mission', p. 64; Bruce, *Acts*, NICNT, pp. 35-36; and Stott, *Message of Acts*, pp. 40-41, who sees the issue as one of defending 'reformed theology' against 'dispensationalism'. Jervell's argument has nothing to do with dispensationalism.

34. Lk. 1.32-33 re Jesus: 'He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will

(Acts 13.17-34). The question is framed by references to the eschatological baptism or coming of the Holy Spirit which is understood in the Old Testament prophets to be associated with this very restoration.[35] In each of the Old Testament passages (Isa. 32.15; Ezek. 39.29; and Joel 2.28) dealing with the outpoured Spirit, it is Israel's restoration which is specifically in view, 'all flesh' of Joel 2.28 notwithstanding.[36] Restoration is connected in Isaiah with salvation for the Gentiles, and Jesus' reference 'to the ends of the earth' (1.8; cf. Isa. 49.6) recalls this, specifying that the apostles are to take responsibility for Israel's universal vocation.[37] In fact all but one of the five uses of the phrase ἕως ἐσχάτου τῆς γῆς occur in Isaiah (Isa. 8.9; 48.20; 49.6; 62.11).[38]

Thus as Zehnle observes, the question is an entirely natural one, which serves the narrative function of 'preparing the reader for the tension that will follow regarding the universality of the apostolic mission'.[39] That the question is asked in the present tense indicates the disciples' expectation of imminence. It is the knowledge of the timing of its completion which is dismissed by Jesus (v. 7), rather than their understanding of the Kingdom.[40] This does not mean that the disciple's understanding was purely nationalistic,[41] since the Isaianic background, on which Luke plainly relies, views the eschatological restoration of Israel as cosmic in scope, finding fulfilment in a new creation. This is already evident in the passage immediately following Isa. 32.15, but finds its fullest expression in the closing chapters (Isa. 65.17ff.; cf. Acts 3.31). It is significant that Jesus' reference to Isa. 49.6 is made explicitly at the halfway point as the

reign over the house of Jacob forever, and of his kingdom there will be no end.' Bruce, 'Luke's Presentation', p. 17.

35. The 'coming of the Spirit marks the dawn of the age of fulfilment' (Lampe, *God as Spirit*, p. 66).

36. Parker, *Apokatastasis*, p. 4.

37. As noted especially by Seccombe, 'Luke and Isaiah', pp. 258-59.

38. Tannehill, *Narrative Unity II*, p. 17.

39. Zehnle, *Peter's Pentecost Discourse*, p. 98.

40. Parker, *Apokatastasis*, pp. 37-38. As Pfitzner ('Pneumatic Apostleship', p. 218) puts it, 'Jesus answers not with...a divine timechart. Instead he speaks of the How of the Kingdom's coming with the outpouring of the Spirit and the universal ministry of witness.'

41. *Contra* J.A. McLean, 'Did Jesus Correct the Disciples' View of the Kingdom?', *Bibliotheca Sacra* 151 (April-June 1994), pp. 215-27; and L.D. Pettegrew, *The New Covenant Ministry of the Holy Spirit: A Study in Continuity and Discontinuity* (Lanham, MD: University Press of America, 1993), pp. 80-81.

substance of the Lord's command to preach the word of God (13.47).[42] The restoration about to be inaugurated will be through the disciples' Spirit empowered witness, until Jesus returns to consummate it (Acts 3.21).[43]

The 'promise of the Father' (1.4), parallels the anticipated eschatological baptism with the Holy Spirit in the subsequent verse.[44] Thus the 'promise' refers, not directly to the outpouring of the Holy Spirit, but to the event of which the Spirit is the sign: the restoration of Israel, which intrinsically has in view renewal of Israel's servant vocation as a light to the nations, established by the Abrahamic covenant.[45] It is surely significant that Jesus omits reference to 'fire' in his repetition of the comparison between Spirit-baptism and John's baptism with water. This adds further weight to my assertion that fire is a judgment metaphor and this judgment remains future, although the tongues of fire associated with Pentecost may depict this proleptically. The winnowing which precedes the burning of the chaff (Lk. 3.17) will be fulfilled through missionary preaching.

Although Spirit-baptism here is essentially an eschatological sign[46] which will renew Israel's vocation, it will be accompanied by an empowering of the initial group of disciples (1.8). The power received is specifically for witness; the language used being reminiscent of the anointing of Jesus.[47] That this is 'prophetic' power is emphasized by close association with the ascension of Jesus, which is evocative of the similar departure of Elijah. Elijah promises that Elisha will inherit a double share of his spirit 'if you see me as I am being taken from you' (2 Kgs 2.10). Moreover, the term used in each of the ascension passages ('clothed', Lk. 24.49; 'come upon', Acts 1.8) is reflected in the Elijah/Elisha story. The Old Testament background to the Spirit 'coming upon'

42. Haenchen, *Acts*, pp. 143-44 n. 9.

43. As Van Unnik ('The Book of Acts', p. 46) argues 'The primitive church saw the daybreak of the New Age, but instead of counting the hours they set out to proclaim the gospel.'

44. The echo of John the Baptist makes explicit that Jesus refers to the same eschatological event that John the Baptist promised. Johnson, *Acts*, p. 25.

45. Parker, *Apokatastasis*, p. 58; cf. Tiede, 'Exaltation', p. 286.

46. See Turner, 'Linguistic Considerations', p. 52.

47. Harrison recognizes that the narrative expectation is for 'an experience of the Spirit's empowering...[for] an effective witness', but instead of treating Luke on his own terms, he immediately reads it through Paul, as Dunn before him did. E.F. Harrison, *The Apostolic Church* (Grand Rapids, MI: Eerdmans, 1985), pp. 43-44.

one mostly associates it with prophecy. The Spirit came upon Balaam (Num. 24.2); the messengers Saul sent to David (1 Sam. 19.20); Saul himself (1 Sam. 19.23-24); Elisha (2 Kgs 2.9, 15); Azariah (2 Chron. 15.1); and Jahaziel (2 Chron. 20.14). In each of these cases prophecy results, except for Elisha, where miracles are the immediate outworking.[48]

No spatial reference is intended. The term 'come upon' is simply a metaphor for consecration and empowering: 'To say that at a particular point in time the Spirit "came upon" someone is to say that from that moment the Spirit commenced (in some sense) to be active in him; or at least to be active in a new way in him.'[49] The Pentecostal distinction between the Spirit outside (clothing, on) someone for power, and the Spirit indwelling (in) someone is quite misconceived. The Spirit in Moses (Num. 11.17) is identical to the Spirit on Moses (Num. 27.18). Similarly while Luke has the Spirit descending on (ἐπί) Jesus, Mark has the Spirit descending into (εἰς) him.[50] Nevertheless, the point of Acts 1.3-8 is that from Pentecost on, the disciples will preach the Kingdom in the power of the Spirit, so that their preaching and witness is authoritative.[51]

4. *The Restored Mission of Israel*

Acts 1.8 defines the purpose of the new community (mission), its power (the Holy Spirit), and its extent (to the ends of the earth).[52] The future tenses of the verse have imperatival force.[53] Not only must the apostles be witnesses, they must receive the enabling power. The 'ends of the earth' is not to be interpreted as Rome after the close of Acts—the church existed in Rome before Paul got there in any case. The term is

48. Stronstad, *Charismatic Theology*, p. 19.

49. Turner, 'Linguistic Considerations', p. 49.

50. Lk. 3.22; cf. Mk 1.10.

51. Turner, 'Jesus and Spirit in Lucan Perspective', p. 32.

52. B.B. Dominy, 'Spirit, Church and Mission: Theological Implications of Pentecost', *SWJT* (1990), p. 35. A strong case has been made for considering the phrase ἐσχάτου τῆς γῆς as a a specific allusion to the Spanish city of Gades, in the light of Greek usage in antiquity, and the parallel phrase τὸ τέρμα τῆς δύσεως in *1 Clement*—see E.E. Ellis, '"The End of the Earth" (Acts 1.8)', *Bulletin for Biblical Research* 1 (1991), pp. 123-32. On this view, Luke uses the phrase to signal his knowledge of a future mission to Spain by Paul. However, I believe the narrative considerations discussed below are more significant.

53. Polhill, *Acts*, p. 85.

an Old Testament and Greco-Roman phrase for the limits of human civilization and is probably used in this sense. 'The ends of the earth are never reached in Acts. The mission goal is never completed. It remains open...'[54] The geographical matrices of world mission are roughly reflected in the summary statements concerning the growth of the word of God; thus the verse is programmatic in its significance for the narrative structure.[55] 'The course of events throughout Acts reflects Jesus' predictions in Luke 24.47-49 and Acts 1.8.'[56] That the mission will begin in Jerusalem alludes to the restored Zion of Isaiah, from where the 'word of the Lord' shall go forth (Isa. 2.3), bringing justice and peace for all the nations.[57] As Richard says, 'Jerusalem has spatial and rhetorical significance'.[58] Thus the first five chapters of Acts focus on Jerusalem, and everything radiated from there, but 'it had a way of doubling back'.[59]

Scott has demonstrated that Luke's geographical horizons revolve around two poles: Rome, the centre of the Roman empire, where the narrative begins (Lk. 2.1) and ends (Acts 28.14), and Jerusalem, the Jewish centre of the world.[60] The contrast between the two is depicted by the pretentious Roman decree that goes out to all the world (the Augustan census of Lk. 2.1) and the decree of the risen Lord which goes out to the ends of the earth (Acts 1.8).[61] Scott shows that 'the Spirit impelled witness which proceeds from Jerusalem—the centre—to the ends of the earth is divided into three missions, according to the

54. Polhill, *Acts*, p. 62.

55. H.A. Brehm, 'The Significance of the Summaries for Interpreting Acts', *SWJT* (1990), p. 39. Marshall (*Fresh Look*, pp. 28-29) suggests a narrative outline with divisions in close proximity to the first two summaries.

56. Frein, 'Predictions', p. 35.

57. J. Neuberger, 'Jerusalem', in R.J. Coggins and J.L. Houlden (eds.), *A Dictionary of Biblical Interpretation* (London: SCM Press, 1990), p. 336. As she puts it, 'the passionate universalism of the Jerusalem image...was the vision of the real Jerusalem.'

58. Richard, 'Divine Purpose', p. 190.

59. Polhill, *Acts*, pp. 62, 65-66. For example, each of Paul's missionary journeys reaches closure on his return to Jerusalem (or Antioch, which is itself related to Jerusalem) until the end of his final journey in Acts 21.30.

60. Scott, 'Geographical Horizon', pp. 483-544.

61. Scott, 'Geographical Horizon', p. 543.

three sons of Noah...Shem in the middle of the world, Ham to the South, and Japheth to the North'.[62]

The turning point is the remark by Stephen about the Son of Man standing at the right hand of God in Acts 7.52, which results in his stoning and an outbreak of persecution, which in turn takes mission beyond Jewish boundaries.[63] The Son of Man reference alludes to Daniel 7, where one like a Son of Man comes to the Ancient of Days (Dan. 7.13), and is given 'dominion and glory and kingship, that all peoples, nations, and tongues should serve him' (v. 14). The story of Jesus' ascension in Acts 1 probably draws on this background also.[64] The missionary expansion in Acts is thus depicted as the progressive triumph over the four Danielic world empires, the last being Rome, by the gospel of the risen Son of Man,[65] whereby the nations are incorporated into Israel.

Missionary conversion is depicted in terms of incorporation into Israel, and this is the significance of the Samaritan church receiving the Spirit only at the hands of the Jerusalem apostles,[66] and of the eunuch's salvation after reading Isaiah.[67] Similarly, Cornelius, in seeking Peter, may be viewed theologically as seeking inclusion into Israel: the Jerusalem council which legitimized the Gentile mission saw this as a further sign of Israel's restoration (Acts 15.16-17). James's quotation of Amos 9 here illustrates this, because in the original context there is a clear motif of restoration portrayed as a conquest of Edom and the nations: 'What the Old Testament saw in its own terms as military expansion, the early church saw as missionary expansion'.[68]

62. Scott, 'Geographical Horizon', p. 544; see also pp. 531-41.

63. Scott, 'Geographical Horizon', pp. 531-32, 544.

64. N.T. Wright, *The New Testament and the People of God* (London: SPCK, 1992), p. 374.

65. Scott, 'Geographical Horizon', p. 544; cf. Wright, *New Testament and People of God*, p. 374.

66. Bruce, 'The Holy Spirit', p. 174.

67. The passage read from Isaiah 53 is followed in Isa. 56.4-5 by a promise that pious eunuchs, formerly excluded from the covenant community, will be included in God's house. Johnson, *Acts*, p. 155.

68. Parker, *Apokatastasis*, p. 84. As Richard ('Divine Purpose', p. 197) further notes, James recommends that the Mosaic laws for resident aliens (Lev. 17 and 18) be followed for the Gentile believers, and this seems good to the Holy Spirit, who thus testifies to their inclusion in Israel.

5. *The Selection of Matthias*

This in turn explains the necessity for the replacement of Judas in the subsequent account: a symbolically restored Israel is in view in the twelve apostles.[69] Thus it is not a continuation of the apostles' misunderstanding of their mission. Indeed, for Luke, the Gentile mission itself is a rebuilding of David's house (Acts 15.16). The twelve are the spiritual leaders of faithful Israel (cf. Lk. 22.30), in the sense that the twelve are those who as witnesses to the resurrection (Acts 1.22) call the whole of Israel (cf. 2.36) to repentance.[70] This explains why their role is soon muted in Acts once the mission has proceeded beyond Judea. As Parker points out, the end-time restoration of Israel is clearly behind Peter's sermon in Acts 2, where the whole house of Israel is to know that the Davidic dynasty has been restored with Jesus' exaltation, transposing a worldly political ruler to a heavenly spiritual one.[71]

In preaching repentance, the apostles bring division between those whose response to Jesus shows their election, and those who typify the unrighteous Israel which always resists the Holy Spirit by persecuting the prophets with whom the witnesses are in continuity (7.51). As Hubbard says with regard to the original prophecy of Joel cited by Peter's Pentecost sermon, 'those who call on the name of the Lord are those who in the deepest sense have been called (i.e., virtually "appointed" or "elected"; Isa. 51.2) by him.'[72] This is reflected implicitly throughout Acts, and explicitly in 2.39, where the promise is 'to everyone whom the Lord our God calls' corresponding to the second part of Joel 2.32 where only those whom the Lord calls will escape judgment. (Cf. 16.14 of Lydia of whom it is said 'The Lord opened her heart'.)

It is also significant that in Acts the Holy Spirit is the one who speaks through scripture (Acts 1.16; 4.25; 28.25), and disobedience to the scriptures is none other than disobedience to the Holy Spirit. This is the meaning of Acts 7.51-53, where the rebellious history of Israel is described as opposing the Holy Spirit, persecuting the prophets, and

69. Parker, *Apokatastasis*, pp. 53-55; Tannehill, *Narrative Unity II*, p. 22.

70. Tannehill, *Narrative Unity II*, pp. 22-23. As Evans ('Prophecy and Polemic', p. 185) explains, that the twelve will one day sit on thrones judging the twelve tribes of Israel clearly implies the realization of Israel's hopes.

71. Parker, *Apokatastasis*, pp. 56-57.

72. D.A. Hubbard, *Joel and Amos* (TOTC; Leicester: IVP, 1989), p. 72.

failing to keep the law. The sin of Israel is their failure to 'understand the words of the prophets as they are read every Sabbath' (Acts 13.27). 'The Holy Spirit was right' in depicting through the prophet Isaiah, Israel's stubborn unbelief (Acts 28.25-28). It is only the prophetic scriptures, and the prophetic witness to Jesus in the scriptures, which is authoritative.[73] These prophets are the ones with whom the prophetically enabled disciples speak in continuity.

That the election of Matthias *must* precede Pentecost[74] shows that there can be no mission to the 'ends of the earth' until God's claim on the whole house of Israel is reiterated.[75] Clark observes that with the exception of Acts 14 the title 'apostle' is restricted to the twelve and suggests that this is because of their role in symbolizing the restoration of Israel.[76] Thus there is no attempt to replace James, for while death removes him as a witness, it does not remove him from the symbolic number. The role of the twelve shifts outward through the narrative from their early, primary commitment to the mission to Israel, first to bring the stamp of legitimacy to the Samaritan church (Acts 8.14ff.), then to legitimize the mission of Paul (Acts 9.26ff.), and finally to legitimize the Gentile mission (Acts 10–11ff.). But their role features strongly only in the initial mission to Israel, even Peter falling into the background after ch. 12.[77]

The Matthias incident also serves 'to emphasise the continuity between the mission of Jesus which is now terminated by his ἀνάλημψις, and the mission of the apostles, which will begin when they have received the Holy Spirit in the near future.'[78] This is especially evident in 1.17 and 25, where the apostles' ministry before and after Jesus' exaltation is plainly continuous. The Holy Spirit's enablement is the enablement of

73. A point of no small relevance to Pentecostals and liberals alike. See Jervell, *Unknown Paul*, pp. 100-101.

74. The whole Matthias incident (1.12-26) is 'unmistakably Lukan' (Zehnle, *Peter's Pentecost Discourse*, p. 104) being structured around the double LXX citation of Ps. 68.26 and 108.8 in v. 20, and by the repetition of the divine necessity (δεῖ) in vv. 16 and 21.

75. Pfitzner, 'Pneumatic Apostleship', p. 218.

76. A. Clark, 'Apostleship: Evidence from the New Testament and Early Christian Literature', *VoxEv* 19 (1989), pp. 67-69.

77. Zehnle, *Peter's Pentecost Discourse*, p. 107.

78. Zehnle, *Peter's Pentecost Discourse*, p. 111; cf. Pfitzner, 'Pneumatic Apostleship', p. 233.

the risen Christ.[79] The Holy Spirit also connects the two central themes of the chapter: kingdom and witness. Theologically at least, it is the kingdom of Israel which will receive the outpoured Spirit, signalling the commencement of the word's triumphant progression to all the nations.[80]

Although the role of the apostles is emphasized as a 'restored leadership', the Spirit will be poured out on the full gathered company of 120 who in some sense are also representative of faithful Israel.[81] This is represented here by their piety in the upper room; the word ὄνομα (name) used here for person, which alludes to the enrolment of Israel in Num. 1.18; their address by Peter as 'brothers'; and perhaps the number 120 which in *m. Sanh.* is the minimum size of a city for a legitimate synagogue.[82] Further, in 'rabbinic tradition the members of the great synagogue supposed to have ruled from Ezra until Simon the Just was 120'.[83] As Haenchen also observes, the women in the company of the apostles (Acts 1.14) are, for Luke, shining examples of faith and important witnesses of the empty tomb.[84]

6. *Summary*

The book of Acts opens, then, by depicting the disciples as those who will be empowered by the Holy Spirit to continue the ministry of Jesus, a ministry of word and deed in which the proclaimed word, or witness to Jesus, is the senior partner. This word is powerful and actually effects salvation, just as Jesus' words were seen to be powerful and effecting the Jubilee liberation. The backdrop for the outpouring of the Spirit to inaugurate and empower this work is the restoration of Israel, symbolically reconstituted with the twelve apostles (now including Matthias) and the gathered company of 120. This restoration is depicted as about to take place through a world mission radiating from Jerusalem to the ends of the earth, in theological fulfilment of the Abrahamic promises and the Isaianic depiction of a Gentile influx. For Luke, salvation is incorporation into Israel.

79. Thus in Lk. 21.15, the charismatic assistance of the Holy Spirit in Luke 12 is now described as the work of Jesus himself.

80. Jervell, *Unknown Paul*, pp. 98-99.

81. *Contra* Pfitzner, 'Pneumatic Apostleship'; and Brown, 'Water Baptism'.

82. Johnson, *Acts*, pp. 33-35.

83. Zehnle, *Peter's Pentecost Discourse*, p. 110.

84. Haenchen, *Acts*, p. 155.

Chapter 5

THE DAY OF PENTECOST

The day of Pentecost opens with the narrative expectation of an imminent eschatological event, a baptism with the Holy Spirit, which will bring the promised restoration of Israel's servant vocation as a light to the world, and whose coming upon the disciples will clothe them with power for their missionary task as witnesses, first to Israel, but ultimately to the ends of the earth. The scene is introduced by the phrase 'When the day of Pentecost was being fulfilled', which heightens the sense of an imminent eschatological fulfilment of Old Testament prophecy.[1]

Pentecost was originally a harvest festival, and there are possibly first-fruits allusions in the initial group of believers, who are about to see the end-time spiritual harvest begin.[2] However, there is wide evidence that by this time it had become a covenant renewal ceremony.[3] Of particular relevance is the book of *Jubilees* (c. 150 BCE), which associates celebration of the feast with the covenant made with Noah, renewed with Abraham and restored at Sinai.[4] The focus in *Jubilees* is 'primarily on Abraham who prays for a son whose posterity "might become an elect people...and an inheritance for all the nations of the earth from henceforth and for all the generations of the earth forever".'[5]

That this covenant renewal interpretation had spread more widely is

1. Tannehill, *Narrative Unity II*, p. 26.
2. Stott (*Message of Acts*, p. 62) finds this symbolism 'tempting', but uncertain.
3. J.D.G. Dunn ('Pentecost', *NIDNTT*, II [ed. C. Brown; Exeter: Paternoster Press, rev. edn, 1986], p. 784) notes evidence for this in *Jub.* 6.17-21, and Qumran 1QS. Similarly, Johnson, *Acts*, p. 46; Marshall, *Acts*, TNTC, p. 68; Lincoln, 'Theology and History', p. 204; Parker, *Apokatastasis*, p. 59; Zehnle, *Peter's Pentecost Discourse*, p. 113; Kee, *Good News*, p. 30; O'Reilly, *Word and Sign*, p. 34.
4. Parker, *Apokatastasis*, p. 59.
5. Cited by Kee, *Good News*, p. 30.

evident from its popularity at Qumran in the century preceding Acts.[6] The only covenant which Luke explicitly mentions is the Abrahamic covenant, and in view of this background, together with his dependence on Isaiah in which the idea of Abrahamic world blessing is developed and the concerns of the preceding chapter, perhaps we may say that the Spirit fulfilling the covenant promise[7] was for Luke the fulfilment of the day of Pentecost.

Several commentators believe it had also become a celebration of the anniversary of the law-giving at Sinai.[8] A number of factors point this way. First, a connection between law-giving and Sinai was entirely logical given that Exod. 19.1 describes the Israelites arriving at Sinai on the third new moon after their first Passover—approximately the time after Passover that Pentecost was later celebrated.[9] Secondly, the covenant renewal during Asa's reign described in 2 Chronicles 15 occurs in the third month (v. 10), and depicts the people taking oath (v. 14); probably a re-dedication to observe the law. The Targum on this text says the renewal took place on the day of Pentecost.[10] Thirdly, the lectionary for synagogue readings on the day of Pentecost had the following texts: Exodus 19 (Sinai); Psalms 29, 68 (Sinai allusions); Ezekiel 1; and Habbakuk 3; all of which describe theophanies.[11] Finally, there is the rabbinic evidence of the following century which probably points to an established tradition.[12]

6. Zehnle, *Peter's Pentecost Discourse*, p. 113; cf. Parker, *Apokatastasis*, p. 59.

7. Lincoln, 'Theology and History', p. 205.

8. For example, Haenchen, *Acts*, p. 174; Longenecker, 'Acts', p. 269; Johnson, *Acts*, p. 46; Dunn, 'Pentecost', pp. 784-85, although he adds 'there is no evidence that this...(association)...influenced his narrative in Acts 2'; O'Reilly, *Word and Sign*, p. 34; Parker, *Apokatastasis*, p. 59; Jervell, *Unknown Paul*, p. 116; Bruce, 'Luke's Presentation', p. 19. Others are not sure whether this can be held with any certainty owing to the lateness of explicit evidence, e.g., Marshall, *Acts*, TNTC, p. 68. Stronstad (*Charismatic Theology*, p. 58) is adamant: 'This rabbinic tradition, however is demonstrably later than the Pentecost narrative and, therefore, cannot have influenced Luke's description of the gift of the Spirit.' Similarly, Menzies (*Development*, p. 231) finds any possibility of a Sinai connection uncongenial because of its traditional application to Pentecost in New Covenant terms.

9. Bruce, *Acts*, NICNT, p. 50.

10. O'Reilly, *Word and Sign*, p. 21.

11. Grogan, 'Significance of Pentecost', p. 99; cf. O'Reilly, *Word and Sign*, p. 21.

12. Haenchen, *Acts*, p. 174; Dunn, 'Pentecost', p. 785, who notes that the

Even if this is not so, the evidence points to Luke having made the connection.[13] If he has, we would expect strongly theophanic manifestations and this is exactly what occurs: the particular cluster of the symbols of wind, fire, and sound are especially associated with Sinai.[14] Fire is associated with almost all Old Testament theophanies; wind is absent from Exodus itself, but appears in other Sinai traditions such as Josephus and Philo, and ἦχος (sound) belongs to the LXX language of theophanies, including Exod. 19.6.[15] Menzies argues that more suitable antecedents are those of later Jewish texts which do not mention the law but nevertheless contain theophanic language.[16] But all of the later theophanic traditions are in any case based, to some extent, on Sinai. Philo's account of the Sinai tradition has several points in common with Luke's description, notably the communication of God's speech by flame, which resembles Luke's account of 'tongues of fire' which precedes speaking in 'other tongues'.[17] Fire was widely used in Judaism as a symbol for the Torah.[18]

The consistent use of Moses typology in Luke–Acts supports this assertion, particularly the echo in Acts 7.38 of Jesus' 'second' Spirit reception for donation (Acts 2.38) in Moses, who 'received living words to give to us'.[19] The relevance is not in some concept of the law's replacement with life in the Spirit, of which, as Jervell notes, there is little trace in Acts,[20] but in the Isaianic promise that the law shall go forth from Jerusalem in the new age from a restored Israel. This is explicit in the servant passage of Isaiah 42, where light to the nations (Isa. 42.6) is associated with justice and teaching (Isa. 42.4). The missionary motif

rabbis' earlier silence may reflect a generally low regard for Pentecost in reaction to the high esteem it had among various heterodox groups.

13. *Contra* Dunn, 'Pentecost', p. 785. This is not, however, to take Haenchen's line that the account is entirely Luke's creation, but simply to accept that Luke has given his historical account a theological construction.

14. Lincoln, 'Theology and History', p. 205; Parker, *Apokatastasis*, pp. 61-62.

15. O'Reilly, *Word and Sign*, p. 23.

16. Menzies, *Development*, pp. 238-89.

17. Lincoln, 'Theology and History', p. 205. 'It is uncertain how far the "tongues as of fire" are intended to symbolize the "other tongues" in which the disciples proceeded to speak' (Bruce, *Acts*, NICNT, p. 51).

18. Johnson, *Acts*, p. 46.

19. Johnson, *Acts*, p. 46.

20. Jervell, *Unknown Paul*, pp. 116-21; *contra* Dunn, *Baptism*, p. 49, who sees it in terms of the New Covenant law on people's hearts.

which dominated the first chapter will continue to dominate the account of Pentecost.

Another possible allusion is to Ezekiel 37. As Pereira reminds us, there are twelve apostles representing twelve tribes, and the 120 is probably representative of the whole dispersion, though in reality only two and a half tribes survived the Exile.[21] In the first part of Ezekiel 37 the breath of God from the four winds brings life to the dead bones of Israel corporately, while the second part depicts the reunification of Israel and Judea. If the wind in Acts 2.2 is evocative of this background also, the restoration motif is even more obvious.

The dominant background, however, is that established explicitly in the previous chapter, namely the prophecy by John of an impending baptism with Spirit and fire, which Jesus interprets positively as bringing missionary empowerment.[22] As I have argued, fire is best interpreted as judgment, and against the background of Lk. 12.49, we may view the outpouring of the Spirit on Pentecost as 'the fire Jesus came to cast on the earth to effect the eschatological judgement among men through prophetic preaching'.[23]

The spontaneous appearance of the phenomena demonstrates the Spirit's initiation of the mission that runs throughout the whole of Acts.[24] Yet, as Peter's explanation makes clear, it is none other than the risen Lord (2.33-36) who rules through the Spirit and so determines the programme.[25] The word πνοή (wind) which describes the activity of God (2.2) is used in the LXX for God's creative breath. This is the sense in which Luke's only other usage appears (Acts 17.25). There it draws on Isa. 42.5, which is directly in the context of Israel's vocation to be a 'light to the nations' (42.6). This text in Isaiah may underlie Luke's usage in Acts 2.2 as well.[26] The breath of God and the word of God are commonly associated in the Old Testament. Just as in Isaiah 42 the God who gives breath is the one able to fulfil his purpose to bring the world into covenant relationship, so in Isaiah 55 the word of the God who speaks shall accomplish its cosmic purpose.

In rabbinic tradition the law went out into seventy languages to reach

21. Pereira, *Ephesus*, p. 111.
22. Tannehill, *Narrative Unity II*, pp. 26-27.
23. Zehnle, *Peter's Pentecost Discourse*, p. 117.
24. Tannehill, *Narrative Unity II*, p. 26.
25. Dominy, 'Spirit, Church and Mission', pp. 36-37.
26. Zehnle, *Peter's Pentecost Discourse*, p. 116.

all nations: now devout Jews representing every nation also hear the word of God in their own languages (Acts 2.4-8).[27] That the ἑτέραις γλώσσαις in v. 4 is equated with διαλέκτῳ in v. 8 demonstrates that speech in different languages rather than the Corinthian phenomenon of glossolalia is meant.[28] That a miracle of hearing is intended, as Everts has reasserted recently, seems contextually unlikely, especially since Acts 2.11 also seems to indicate that διαλέκτῳ and γλώσσαις are used synonymously. However, her critique of the NRSV translation 'other languages' for ἑτέραις γλώσσαις is well taken, given the important connections with the events in Acts 10.44-46 and 19.6 which are thereby obscured.[29]

Devout Jews here represent Israel—the Old Testament assumes the Spirit will be poured out on Israel. But there is also a universal significance, paralleled by the genealogical list of Jesus (Lk. 3.23-38) which appears immediately after his baptism, detailing Jewish origins in Adam. Here, after this Spirit-baptism, Jewish origins among the nations are depicted.[30] The universality of the list of nations is emphasized by the earlier description 'every nation under heaven', as well as its similarity to astrological-geographical lists in common use at the time.[31] Even more so, the table shows marked similarity to the Jewish table-of-nations tradition based on Genesis 10, and present in partial form in Isa. 66.19 following Yahweh's promise to 'gather all nations and tongues' (Isa. 66.18).[32] Notably, the list in Acts ends with Rome, as does Acts itself.[33] In addition the list is arranged by compass points, progressing east to

27. Bruce, 'Luke's Presentation', p. 19.

28. So Haenchen, *Acts*, p. 168; Pettegrew, *New Covenant Ministry*, p. 85. Mills admits Luke's emphasis is on the speaking, rather than the hearing, but is troubled by the Pauline evidence for the unintelligibility of tongues and ultimately homogenizes the evidence to conform with 1 Corinthians. See W.E. Mills, *A Theological/Exegetical Approach to Glossolalia* (Lanham, MD: University Press of America, 1985), pp. 27-73.

29. J. Everts, 'Tongues or Languages? Contextual Consistency in the Translation of Acts 2', *JPT* 4 (1994), pp. 71-80.

30. Johnson, *Acts*, p. 47.

31. Bruce, *Acts*, NICNT, pp. 55-59; Marshall, *Acts*, TNTC, p. 71; Johnson, *Acts*, p. 47; Zehnle, *Peter's Pentecost Discourse*, pp. 121-22. Luke's list is certainly not his own creation, but draws on existing conventions for depicting the nations of the world.

32. Scott, 'Geographical Horizon', pp. 527-31.

33. Haenchen, *Acts*, p. 170.

west, with the middle section going north to south. This may recall the words of Jesus in Lk. 13.23-29 where the end-time is characterized by separation of faithless Israel from their own prophets, against a pilgrimage of people from east and west, and north and south. Certainly, the description in Acts 2.5 ἀπὸ παντὸς ἔθνους reflects that of the nations' pilgrimage in Isa. 2.3, πάντα τὰ ἔθνη.[34]

The phenomenon of 'other tongues' portrays a 'reversal of Babel'.[35] In view of the Abrahamic motif just below the surface in Luke–Acts, a Babel allusion seems likely, since God's initiative in Abraham appears in answer to the nations' presumption at Babel.[36] Further, the table-of-nations tradition and the Babel story are linked in Genesis, so the linkage is not surprising here.[37] At Babel, the nations who desire to make their name great and preserve their unity are scattered, bewildered by different languages so that they will not understand each other. Here the nations are representatively gathered in Jerusalem, bewildered because they understand and hear the greatness of God's mighty works and Jesus' name. This bewilderment leads to the question 'What does it mean?' (v. 12) and to the accusing mocking of some, which sets the scene for Peter's inaugural missionary speech.[38]

We noted that the term 'filled with the Spirit' (2.4) is associated with charismatic speech. Description here of what is spoken in other languages, as 'telling the mighty works of God', corresponds to the prophetic utterances of the infancy narratives.[39] Moreover, the striking

34. O'Reilly, *Word and Sign*, p. 24.

35. In favour are Bruce, *Acts*, NICNT, p. 59; Stott, *Message of Acts*, p. 78; Grogan, 'Significance of Pentecost', p. 98; Schweizer, *The Holy Spirit*, p. 61; Dominy, 'Spirit Church and Mission', p. 38. Against are I.H. Marshall, 'The Significance of Pentecost', *SJT* 30.4 (1977), p. 366; and Lincoln, 'Theology and History', p. 205, who argues 'There are no clear verbal links with the account in Gen 11 and, besides, for Luke, Pentecost does not undo the confusion of tongues but simply makes use of it.'

36. G.J. Wenham, *Genesis 1-15* (WBC; Waco, TX: Word Books, 1987), p. 282.

37. As Scott ('Geographical Horizon', p. 530) suggests.

38. As Longenecker ('Acts', p. 273) observes, 'The miraculous is not self-authenticating, nor does it inevitably and uniformly convince.'

39. Like the infancy prophetic praise, these are proclamation as well as praise. So Menzies, *Development*, p. 211, who notes that in the LXX, τὰ μεγαλεῖα τοῦ θεοῦ is usually connected with verbs of proclamation and so addressed to people; *contra* D.A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14*

similarities between the circumstances of Jesus' Jordan experience and the disciples' Spirit-baptism suggest that Luke interprets the latter in terms of the former.[40] The disciples receive the Spirit, like Jesus, for their ministry of word and deed, only the Spirit they receive now comes via the exalted Jesus himself (2.33). Just as Jesus began his ministry with a programmatic sermon, drawing on a key Old Testament text, so now the disciples, represented by Peter, will do the same.[41] By 'paralleling Jesus' baptism with the experience of Jesus' early followers at Pentecost, Luke is showing that the mission of the Christian church, as was the ministry of Jesus, is dependent upon the coming of the Holy Spirit.'[42]

1. *Peter's Sermon and the Meaning of Pentecost*

Peter's sermon provides a theological explanation of the events.[43] He addresses his audience as 'Jewish men and all who live in Jerusalem', probably a hendiadys,[44] and this, taken with subsequent references (vv. 22, 36) is consistent with the expectation engendered by the

(Homebush West, NSW: Lancer, 1988), pp. 142-43; and M. Turner, 'Spiritual Gifts Then and Now', *VoxEv* 15 (1985), p. 17.

40. Menzies, *Development*, p. 206.

41. As Stronstad (*Charismatic Theology*, p. 55) says 'Structurally, in the narrative of Luke–Acts, Peter's interpretation (Acts 2.16ff.) parallels Jesus' interpretation (Luke 4.18)'.

42. Longenecker, 'Acts', p. 269.

43. R.D. Israel, 'Joel 2.28-32 (3.1-5 MT): Prism for Pentecost', in C.M. Robeck Jr (ed.), *Charismatic Experiences in History* (Peabody, MA: Hendrickson, 1985), pp. 10-11. Critical scholars of the German schools have tended to view the speeches in Acts as purely literary creations of Luke. Cf. Haenchen, *Acts*, p. 185; followed by Zehnle, *Peter's Pentecost Discourse*. Bruce argues they are more probably 'condensed accounts of speeches actually made'. F.F. Bruce, 'The Speeches in Acts: Thirty Years After', in R. Banks (ed.), *Reconciliation and Hope* (Grand Rapids, MI: Eerdmans, 1974), p. 53. But this does not prevent Luke from using a fair amount of rhetorical artistry which, while remaining faithful to the tradition, allows him to draw out those elements of particular significance for his story. As Gempf points out, the terms 'accuracy', or 'invention', are simply the wrong categories for examining the speeches in Acts: the issue is not 'how close is it to what was said?', but 'how close to what happened?' In other words we need to look at them in terms of first-century, not modern literary conventions. C. Gempf, 'Public Speaking and Published Accounts', in B.W. Winter and A.D. Clarke (eds.), *The Book of Acts in its Ancient Literary Setting* (Grand Rapids, MI: Eerdmans, 1993), pp. 300-303.

44. Menzies, *Development*, p. 209 n. 1.

Matthias account that Israel will be addressed.[45] Connection to 2.4 by the verb ἀποφθέγγομαι suggests Peter's sermon is Spirit-inspired in the same sense as the earlier phenomenon.[46] The evangelistic thrust of the message is evident from the tone of growing intimacy Ἄνδρες Ἰουδαῖοι > Ἄνδρες Ἰσραηλῖται > Ἄνδρες ἀδελφοί, culminating with a call to repentance, which shows progressive persuasion.[47] After refuting accusations of drunkenness as the cause of the noise, Peter gives a long quotation from Joel 2.28-32 LXX, which incorporates important changes to the original text and is introduced by the key words 'this is that', plainly interpreting the Pentecost events as fulfilment of Joel's prophecy.[48]

Joel's prophecy is a compilation from other prophetic traditions, the overall book featuring a reversal of the significance of the Day of Yahweh for Israel from impending judgment to vindication consequent upon their repentance.[49] The passage has clear verbal links to other eschatological passages, the first half (2.28-29) notably with Ezek. 39.29 which also has Yahweh pouring out his Spirit,[50] and connects Spirit and prophecy. The dominant theme is salvation for all those who call upon Yahweh, who in so doing will be delivered or escape the eschatological judgment of the 'great and terrible day', and prove to be among the elect whom the Lord calls.

Peter gives 'all flesh', which in Joel still has Israel in view, a universal dimension, especially evident in 2.39, in the words 'to all that are far off'.[51] These words are found in Isa. 57.19 (Acts 2.39, τοῖς εἰς μακράν:

45. Pfitzner, 'Pneumatic Apostleship', p. 220. *Contra* Pettegrew, *New Covenant Ministry*, p. 94, who is representative here of many other dispensationalists, there is not the slightest hint here of a transitional replacement of Israel by the church. Conversion here is plainly incorporation into Israel.

46. Menzies, *Development*, p. 210.

47. Zehnle, *Peter's Pentecost Discourse*, p. 29.

48. So Stronstad, *Charismatic Theology*, p. 55, except that the interpretation given is not so much concerning the actual phenomena, which scarcely resemble those of Joel, as their meaning in salvation history. Cf. Israel, 'Prism for Pentecost', p. 11.

49. Israel, 'Prism for Pentecost', pp. 1-4; similarly L.C. Allen, *The Books of Joel, Obadiah, Jonah and Micah* (NICOT; Grand Rapids, MI: Eerdmans, 1976), pp. 36-42.

50. As Van Unnik ('The Book of Acts', p. 100) observes, 'pour out' is a characteristic Old Testament expression used solely in eschatological passages.

51. In the Old Testament the Spirit is poured out on Israel: this is obvious in

cf. Isa. 57.19 τοῖς μακράν) and the same idea is evident in Acts 22.21, where Paul is sent far away (μακράν) to the Gentiles.[52] A note of universality is already implicit in the connection between the Spirit and prophecy in Joel, which Peter further emphasizes by the insertion of καὶ προφητεύσουσιν in Acts 2.18, providing a hermeneutical key[53] which draws upon Moses' wish that 'all the Lord's people were prophets, that the Lord would put his spirit on them' (Num. 11.29).[54] The Spirit poured out at Pentecost is thus identified as the Spirit of prophecy, the tongues speaking as prophetic praise, and the eschatological community as a community of prophets empowered for witness.[55]

In Joel, the universalism apparent in the outpouring of the Spirit on all flesh—not just kings, priests and prophets—is further characterized as bridging social boundaries: young and old, even servants shall participate. Similar shattering of social distinctions by the outpouring of the Spirit in Acts on Samaritans and Gentiles is a prominent theme.[56] However, in Peter's sermon, reference to servants is altered by the addition of μου (my) after δούλους and δούλας, which effectively makes those upon whom the Spirit is outpoured God's servants.[57] The purpose of this alteration is not to support a subsequence theology which insists that the gift of the Spirit is for those who are already members of the eschatological community.[58] It is simply to continue the servant motif: the community of the servant's disciples as prophetic witnesses in the restored Israel taking up her call as a light to the nations.

Perhaps, as Marshall suggests, alteration of 'wonders in the heavens

Isa. 32.15 and 44.3 and also Ezek. 39.29. But it is no less true for Joel 2.28 despite the words 'all flesh'. As the designation 'Your sons and daughters...your young men' makes plain, it refers to the community who is being addressed. G.T. Montague, *Holy Spirit: Growth of a Biblical Tradition* (Peabody, MA: Hendrickson, 1976), p. 86.

52. Zehnle, *Peter's Pentecost Discourse*, p. 124, who notes the use Paul makes of the term τοῖς μακράν in contrast to τοῖς ἐγγύς (Eph. 2.14-17) to depict the fulfilment of Isaiah's prophecy, preaching peace to both and bringing the Gentiles into the commonwealth of Israel. Cf. Johnson, *Acts*, p. 58.

53. Menzies, *Development*, p. 224.

54. Israel, 'Prism for Pentecost', p. 8.

55. Schweizer, 'Πνεῦμα', pp. 408, 412; Menzies, *Development*, p. 227; Lampe, 'Holy Spirit in Luke', p. 193.

56. Dunn, 'Spirit, Church and Mission', p. 37.

57. Johnson, *Acts*, p. 49; Haenchen, *Acts*, p. 179.

58. As Menzies (*Development*, p. 219) wrongly argues.

and on the earth' in Joel, to 'wonders in the heaven above and signs on the earth below' (Acts 2.19) is intended to distinguish signs now evident on earth from future wonders at the climax of the last days.[59] But there are other possibilities, the most likely being that the poetic parallelism means wonders and signs in both locations,[60] with those on earth, previously evident in Jesus' ministry (Acts 2.22), and now evident among his followers (Acts 2.43; 4.30; 5.12; 6.8; 14.3; 15.12); those in heaven are still in the future.[61] Since signs and wonders are characteristic of Moses (Acts 7.35-36), the first of a long line of rejected prophets (7.39, 52) which culminates in Jesus the eschatological prophet (7.37, 52), Luke is probably using this theme to support his prophetic witness motif.[62]

The most significant change is the initial substitution of ἐν ταῖς ἐσχάταις ἡμέραις (in the last days) for μετὰ ταῦτα (after this) in Joel. This substitution is commonly recognized as giving Peter's message an eschatological thrust by locating the event of Pentecost in the last days.[63] As Bruce observes, 'the last days' in Luke, 'stretch from the exaltation of Jesus to his coming as judge (Acts 10.42; 17.32) and the presence and activity of the Spirit provide unmistakable testimony to the fact that the last days are here'.[64] Addition of the adverb πρὶν (before) in v. 20, shows that the climax of the last days remains in the future.[65]

But the real significance is in the specific reference to world mission which is accorded by the uniqueness of the exact form of wording of the phrase to Isa. 2.1-3; a text which portrays the pilgrimage of Gentiles to a restored Jerusalem, out of which the word of the Lord goes forth.[66] This

59. Marshall, *Acts*, TNTC, pp. 73-74.

60. Menzies (*Development*, pp. 222-23) argues 'τέρατα and σημεῖα do not refer to two specific and distinctive types of miraculous acts; rather, together they refer to a single series of divine acts'.

61. It is notable that the same word order in the Joel quote is followed in both vv. 22 and 43.

62. Tannehill, *Narrative Unity II*, p. 32; Johnson, *Acts*, pp. 50, 54.

63. For example, Stronstad, *Charismatic Theology*, p. 56; Israel, 'Prism for Pentecost', p. 12; Lincoln, 'Theology and History', p. 205; Bruce, *Acts Greek Text*, p. 121; Johnson, *Acts*, p. 49. Haenchen (*Acts*, p. 179) argues that μετὰ ταῦτα, which occurs in B, is original, but this is more probably an accommodation to the original LXX text of Joel, given that the other reading is attested in ℵ, A, D and most other manuscripts. See Menzies, *Development*, p. 213 n. 4.

64. Bruce, 'Luke's Presentation', p. 21.

65. Johnson, *Acts*, p. 50.

66. O'Reilly, *Word and Sign*, p. 24. Mic. 4.1 uses the more customary LXX

seems a deliberate allusion which interprets the eschatological context of the Joel passage more specifically. The outpouring of the Spirit has brought the days of world mission in which 'everyone who calls on the name of the Lord shall be saved' (Joel 2.32//Acts 2.21). As Dominy says 'Pentecost is both eschatological and missionary'.[67] The promise that salvation has now been made universally available is the climactic claim of Pentecost, and the outpoured Spirit is both the sign and the power of its proclamation.[68] The importance of this final verse is evident in the way the whole of Acts 2–5 functions as 'an exposition, in narrative and character's commentary, of the promise that "everyone who calls on the name of the Lord will be saved".'[69]

The rest of the sermon provides a paradigm for the preaching in Acts. As would be expected, it contains certain regular features, including an account of the facts of Jesus' life and ministry and especially his resurrection, an appeal to fulfilment of Old Testament scriptures, and an offer of salvation.[70] The ruling power of Jesus is also his saving power,[71] now at work through the Spirit in the apostolic kerygma. The similarity to Jesus' first mission speech in Luke 4, most notably in offering release (Lk. 4.18 ἄφεσιν; cf. Acts 2.38 ἄφεσιν τῶν ἁμαρτιῶν),[72] portrays the Spirit-empowered preaching of Peter as also effective, demonstrated in its captivation of the audience (v. 37) and moulding of the new community life (vv. 44-46). The Spirit-empowered word also confers

terminology but the context is almost identical. Cf. Pfitzner, 'Pneumatic Apostleship', p. 220.

67. Dominy, 'Spirit, Church and Mission', p. 37.

68. D.S. Dockery, 'The Theology of Acts', *Criswell Theological Review* 5.1 (1990), p. 48.

69. Tannehill, *Narrative Unity II*, p. 31.

70. See Tannehill, *Narrative Unity II*, p. 34. But as Zehnle (*Peter's Pentecost Discourse*, pp. 24-26) observes, the similarity between Peter's sermons in Acts 2 and 3 is striking in a way which goes beyond the fundamentally similar approach of the first six mission discourses to the Jesus kerygma.

71. Tannehill, *Narrative Unity II*, p. 39. Tannehill notes that 2.36 is not to be cut off from the rest of the material as a fragment of early adoptionist christology: it is connected as a conclusion to the narrative by 'therefore', and is thus drawn from the preceding statements that God raised him and said 'sit at my right hand'. The enthronement motif controls the passage, so that Jesus is depicted as receiving the full authority of the titles that belonged to him by birth. Cf. Longenecker, 'Acts', pp. 280-81.

72. Tannehill, *Narrative Unity II*, p. 29.

salvation.[73] Menzies is right in identifying the 'promise' with Joel's Spirit of prophecy as equipment for their servant vocation.[74] However, the point is that the Spirit-empowered word confers salvation because the words are Spirit-empowered. The power is more than boldness. Moreover, the promised Spirit-reception in salvation is universal (2.38-39).

The theme of the exalted Jesus pouring out from the Father the promise of the Holy Spirit provides a summation of Pentecost in terms of the uniqueness of Jesus' prophetic ministry relative to the disciples. Although both Jesus (2.22; 3.22)[75] and the apostles (2.43)[76] are identified as 'prophets' authenticated by wonders and signs, the apostles' prophetic endowment is entirely derivative—received from the exalted Jesus. As the eternal heir of the Davidic dynasty by virtue of his resurrection, it is he who has received the promised blessings of the Abrahamic covenant, epitomized here by the Holy Spirit, and so is able to pour out the Spirit as the inauguration and power of salvation for all the families of the earth.

Psalm 110, cited by Peter in support of his argument and linked with Psalm 16 by the principle of verbal analogy, was associated by early rabbis with both Abraham and David.[77] Although the principal Christian use of it was messianic, the Davidic covenant rested firmly on the Abrahamic promises, and the messianism of the exilic and post-exilic prophets was also rooted in these, especially Isaiah 40–66.[78] The Spirit-empowered words of gospel preaching are effective in bringing ἄφεσις, not simply because the disciples are Spirit-empowered like Jesus, but because they have received the Spirit of Jesus (Acts 16.7). The disciples may preach ἄφεσις but it is the exalted Jesus who gives it (Acts 5.31)[79] through the Spirit-empowered word. This lies at the heart of the eschatological meaning of Pentecost.

This is evident in the way 'name of Jesus' theology parallels the theology of the word. Just as the word is the dynamic power of salvation effective in bringing its benefits, so also the name of Jesus is this effective power. Repentance and baptism in the 'name of Jesus' brings

73. O'Reilly, *Word and Sign*, p. 90.
74. Menzies, *Development*, p. 207.
75. Johnson, *Acts*, p. 54.
76. Johnson, *Acts*, p. 54.
77. Longenecker, 'Acts', p. 279.
78. As Dumbrell argues in *Covenant and Creation*, pp. 149, 185, 191-98.
79. Tannehill, *Narrative Unity II*, p. 39.

forgiveness of sins and the gift of the Holy Spirit (2.38). That the succeeding verse completes the citation of Joel 2.32 ('whom the Lord our God calls', v. 39) connects the passage with v. 21 ('whoever calls on the name of the Lord shall be saved'). To call on the name of the Lord for salvation is to call on the name of Jesus. There is 'no other name...by which we must be saved' (4.31). Forgiveness of sins is received through his name (10.43). The name of Jesus heals (3.16) and exorcises (16.18). I argued that δύναμις and πνεῦμα are often used synonymously; so also are δύναμις and ὄνομα: the Sanhedrin ask Peter and Paul 'by what power or name' they healed the cripple (4.7). Just as the disciples preach boldly in the power of the Spirit (4.31; 7.55), so too they preach boldly in the name of Jesus (9.27). 'The "name" of Jesus represents his royal power and authority.'[80] As such it cannot be used with effect by the unauthorized, as the sons of Sceva discovered (Acts 19.13-15).

That salvation and faith are not directly attributed to the Spirit is not really evidence of Luke's exclusively prophetic pneumatology,[81] but simply arises from his presentation of the exalted Jesus as Lord of salvation. While Lukan pneumatology has a primarily missionary emphasis, one shared to some extent with John, Marshall is right to protest the driving of a wedge between Luke and Paul.[82] Luke's distinctive emphasis on the Spirit as initiating, empowering and directing mission cannot be held to exclude any knowledge of the Spirit's saving and sanctifying work. Indications of these may be sparse because they lie outside of his emphasis, but they are not absent. That Stephen is described as 'full of faith and the Holy Spirit' points to a relationship between the two. Similarly, it is hard to avoid the impression that the ethical focus of the community life descriptions at the ends of chs. 2 and 4 is associated with the prominence of the Spirit in these chapters.[83]

80. Tannehill, *Narrative Unity II*, p. 40.

81. Contra Menzies, *Development*; Schweizer, 'Πνεῦμα'; and to a lesser extent Stronstad, *Charismatic Theology*.

82. Marshall, *Fresh Look*, p. 68.

83. So Dunn, *Baptism*, p. 51, who points out that the story of Ananias and Sapphira shows the community life of 4.32-37 to be the work of the Spirit: lying to the community is also lying to the Holy Spirit (5.3).

2. *The Spirit of Abrahamic Promise*

Finally, the meaning of salvation by calling on the name of Yahweh is explained. It means to repent, to be baptized in the name of Jesus for the forgiveness of sins and to receive the Holy Spirit (2.38). This is surely a paradigm for conversion-initiation in Acts. The 'promise' (2.39) here refers not simply to the Holy Spirit, but to the benefits of salvation as a whole, of which the Holy Spirit is supreme, just as in Lk. 11.13 the Spirit is 'the good gift'. The words 'to you and to your children and to all those afar off' is the strongest allusion to the terms of the Abrahamic covenant so far in Acts, recalling particularly Gen. 17.7-10 (esp. 'to you and your descendants after you'), while the last phrase, 'those far off', has in view the nations, who will find blessing through Abraham's descendants (Gen. 22.18; cf. 12.3).[84] Just as the Spirit is both the *sign* that the age of blessing for the nations has arrived and the *power* by which it is proclaimed, so here he is also the *mediator* of those blessings. 'Those who repent receive the Holy Spirit, have their sins forgiven, and enjoy the blessings of God promised to Abraham, which derive precisely (in Luke's understanding) from the gift of the Spirit itself.'[85]

It is significant that the cluster of themes: restoration, the ministry of prophets and the Abrahamic covenant, should reappear in the succeeding chapter. The weight of the passage (3.19-21) concerning the ἀποκαταστάσεως πάντων (universal restoration) is on the future coming of Jesus the messiah, but provisional fulfilment of what was foretold by the prophets is already apparent in the arrival of times of refreshing (v. 19), commenced in the preaching of Jesus (vv. 22, 26), and now continued by the apostles.[86] The 'Israelites' addressed by Peter (v. 12) were to listen to Jesus' prophetic ministry (v. 22) which was intended to bless them by turning each of them away from their wicked ways (v. 26). Now Peter also preaches their turning away from sins ('Repent therefore, and turn to God so that your sins may be wiped out', v. 19) for their blessing ('so that times of refreshing may come...', v. 20).

Reference to the Abrahamic covenant is explicitly in terms of the Israelites' servant vocation, in continuity with the prophets. They are identified as the very descendants of Abraham through whom God

84. Parker, *Apokatastasis*, pp. 57-58; cf. Dunn, *Baptism*, p. 47.
85. Johnson, *Acts*, p. 61.
86. Parker, *Apokatastasis*, p. 37.

intended to bring blessing to all the families of the earth (v. 25). Most exegetes go straight to the identification of Jesus with the σπέρματί (seed) of Abraham. While this is correct in that Jesus fulfils Israel's servant vocation, the reference to wider blessing is only explicable in terms of faithful Israel continuing this vocation, following on from the restoration symbolism of Acts 2. Marshall argues from Gal. 3.16 that seed is a singular noun referring to Jesus.[87] But in Galatians 3 the point of Paul's argument is that of one family in Christ, not different families, and Christ is understood as its incorporation.[88] In any case, Luke's use of 'seed' is not making the same point as Paul.[89] That Peter here refers to 'all the families of the earth' instead of 'nations' (ἔθνη), as in the original (LXX) of Gen. 22.18, is simply to avoid any misunderstanding that the promise does not apply to Israel.[90]

Just as Jesus, the promised great prophet like Moses (v. 22), has come first to them as a servant to bring blessing (v. 26), so the implication is that he will also bring blessing to the other families of the earth through a reconstituted prophetic community in which the audience is invited to participate, bringing in the universal restoration of v. 21. Thus world mission is placed in the context of the restoration of Israel. The 'times of refreshing from the presence of the Lord' is a dual reference to a foretaste of the final restoration,[91] and to the Holy Spirit whom the exalted Jesus has now received from the Father to dispense (2.33).[92]

Acts 15 gives a similar picture. Peter appeals to God's testimony in giving the Holy Spirit to the Gentiles as evidence that 'He has made no distinction between them and us' (vv. 8-9). James, in summing up, cites Amos 9.11-12, which describes God's purpose in the eschatological restoration of Israel as possession of the remnant of Edom, and 'all the nations who are called by my name'. The passage is originally an

87. Marshall, *Acts*, TNTC, p. 96.

88. See N.T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T. &T. Clark, 1991), pp. 162-74.

89. Johnson, *Acts*, p. 70.

90. Tannehill, *Narrative Unity II*, p. 57 n. 24

91. Parker, *Apokatastasis*, p. 37.

92. Here then, is the identical concept to the Pauline ἀρραβών in 2 Cor. 1.22; 5.5 and Eph. 1.14. Some commentators view the 'times of refreshing' as a reference to the climax, for example, Marshall, *Acts*, p. 93; cf. Haenchen, *Acts*, p. 208 n. 8. But as Tannehill, *Narrative Unity II*, pp. 55-56, argues, 'The "seasons of refreshment"... can refer to the Messiah's benefits already available in the gift of the Spirit...' Similarly, Johnson, *Acts*, p. 74.

assurance of victory over the enemies of God's Kingdom, of whom Edom is a paradigm.[93] The ambiguity in meaning derives from an allusion to fulfilment of the Abrahamic covenant: 'And your offspring shall possess the gate of their enemies and by your offspring shall all the nations of the earth gain blessing' (Gen. 22.17b-18). The LXX, on which Acts 15 depends, amplifies the universal overtones by reading 'rest of men' for 'remnant of Edom' and 'they shall seek' for 'they shall possess', making 'the rest of men' the subject.[94] The 'LXX conveys, .the idea that the restored Jewish kingdom will be the foundation upon which the Gentiles will be added'.[95] Thus James views inclusion of the Gentiles in the promised Abrahamic blessings, of which the Holy Spirit is both sign and medium, as evidence that God is rebuilding David's booth, that is, restoring Israel.

It is unlikely that the issue of debate was salvation for the Gentiles—that was firmly settled in Acts 10 and 11—rather the issue seems to be that of 'the minimum ethical requirements that Gentile Christians must keep in order to take part in the church's life'.[96] The basic restrictions placed upon Gentile Christians are to abstain from things polluted by idols, from πορνεια,[97] and from what is strangled and from blood[98] (Acts 15.20). Eating meat with the blood in it was an early prohibition from the covenant with Noah (Gen. 9.4), which the Jews assumed applied generally to all humankind. In Leviticus 17 this prohibition is specifically applied both to Israel and to 'the aliens who reside among them' (Lev. 17.10). In fact all of the restrictions imposed are found in Leviticus 17–18[99] and are expanded in the rabbinic discussions of what

93. J.A. Motyer, *The Message of Amos* (BST: Leicester: IVP, 1974), p. 204, who also notes 'possess' is generally used in the sense of military conquest.

94. Hubbard, *Joel and Amos*, p. 242.

95. J.A. Woods, 'The Ethics of the Jerusalem Council', in N.H. Keathley (ed.), *With Steadfast Purpose: Essays on Acts in Honor of Henry Jackson Flanders, Jr* (Waco, TX: Baylor University, 1990), p. 247.

96. Woods, 'Ethics of Jerusalem Council', p. 243. In particular, table fellowship seems to be the ongoing issue—see Esler, *Community and Gospel in Luke–Acts*, pp. 97-99.

97. The meaning of πορνεια is the subject of some debate. It could mean simply fornication as the NRSV translates, but quite probably has in view the various sexual irregularities in Leviticus 18.

98. The two prohibitions probably have the same reference, since a strangled animal would not have been properly bled.

99. The pollution of idols which is clearly a reference to eating meat sacrificed

were considered to be the universally binding 'Noachian Commands'.[100] Thus the restrictions placed on the Gentile converts suggest they have been included in Israel under the regulations for resident aliens,[101] but this does not mean a secondary status for Luke, since God, who gave them the Holy Spirit, 'made no distinction between them and us' (Acts 15.9), and admitted them according to his plan (15.15-18).

The admission of the Gentiles is admission to Israel—not a 'replacement' or 'spiritual' Israel, but the restored Israel, comprising those Jews who have repented and believed. Salvation comes to the Gentiles through the restoration of Israel, hence the missionary programme must first begin with Jerusalem and Judea. Luke stresses the great numbers of Jews that are converted (Acts 2.41; 4.4; 5.14; 6.1) before the Gentile mission. 'For Luke there is no break in salvation-history, but God's promise has indeed been fulfilled with Israel.'[102] The unbelieving Jews are not Israel, and the preaching of the gospel accomplishes the winnowing which separates them from the wheat being gathered into the granary (cf. Lk. 3.17).

The Abrahamic promises are central to the missionary emphasis of Lukan pneumatology. In addition to these explicit references and allusions in Luke–Acts, the Isaianic passages which dominate Luke's understanding of the Old Testament have their theological foundation here also. The activity of the Holy Spirit is understood against this background: indeed the Holy Spirit may be said to be the promise of the Father because the Holy Spirit sums up the arrival of Abrahamic blessing for the nations through his prophetically endowed spiritual descendants. The outpoured Holy Spirit is the sign that these blessings have begun to flow in the New Age. The Holy Spirit is the power by which the message of blessing is announced and effected through the prophetically endowed disciples. And the Holy Spirit is the medium of those blessings—the means by which they are experienced.

to idols is prohibited in Lev. 17.1-8; various forms of sexual immorality in Lev. 18; eating blood in Lev. 17.10-14. See G.A. Krodel, *Acts* (Augsburg Commentary on the New Testament; Minneapolis, MN: Augsburg, 1986), pp. 283-86.

100. So Johnson, *Acts*, p. 273. These Noachian Commands 'are found in such places as the Sibyline Oracles and the decisions of the rabbinic council in Lydia, which took place after the Bar Kochba rebellion' (Woods, 'Ethics of Jerusalem Council', p. 251).

101. See also Richard, 'Divine Purpose', p. 197; cf. Parker, *Apokatastasis*, p. 84.

102. B.S. Childs, *Biblical Theology of the Old and New Testaments* (London: SCM Press, 1992), p. 292.

3. *Summary*

The outpoured Spirit at Pentecost is first of all the sign that Israel's mission to the nations has been re-inaugurated through the disciples of Jesus and the blessings of the new age have begun to flow. Isaiah prophesied that the law would go forth from Jerusalem, and Pentecost signals that this will now occur through missionary proclamation. The devout Jews who observe the events and respond to Peter's message represent both Israel and the nations, tongues likewise alluding to the nations who will hear the word. Peter's missionary speech reinforces this eschatological significance of the Spirit. In the third chapter of Acts, specific reference is made to these events as fulfilment of God's promise to Abraham to bless all nations through his descendants. World mission is placed in the context of the restoration of Israel as a prophetically empowered people, whose proclamation will ultimately bring in the universal restoration. This picture of Israel as a missionary community is fundamental to the book of Acts, and particularly to the key narratives concerning the admission of the Gentiles.

However, the outpoured Spirit at Pentecost is not only the sign, but also the initial empowerment of the new community for their missionary task, an empowerment which is explicitly interpreted in prophetic terms. The inaugural sermon at Pentecost is deliberately paralleled to that of Jesus in Luke's Gospel to reinforce Luke's claim that the Spirit empowers the new community to continue the word-and-deed ministry of Jesus to 'all flesh'. Since salvation is, for Luke, inclusion into a restored Israel, and Israel's purpose is fundamentally missionary, henceforth all who call on the name of the Lord for salvation will receive the Holy Spirit at conversion. Indeed the Holy Spirit is not simply the empowering of the messenger, but the power of the message for salvation, so that we may understand the Spirit also as the mediator of the promised Abrahamic blessings to all the families of the earth.

Chapter 6

MIXED METAPHORS: SPIRIT TERMINOLOGY IN LUKE–ACTS

The promise of the Holy Spirit to those who repent and are baptized (2.39) raises the problem of terminology in Luke–Acts. The various terms associated with Pentecost are 'clothed with power' (Lk. 24.49), 'baptised with the Holy Spirit' (Acts 1.5), 'receive power' and 'Holy Spirit shall come upon' (Acts 1.8), 'filled with the Holy Spirit' (Acts 2.4), 'pour out my Spirit' (Acts 2.17//Joel 2.28) and 'receive the gift of the Holy Spirit' (Acts 2.39). Classical Pentecostalism has tended to treat all of these as describing the same thing: a post-conversion empowerment for witness. Traditional Reformed theology also sees them as describing the same thing, only this time in terms of conversion-initiation. It will be helpful at this point to explore the Lukan usage of this terminology in order to try to clarify observations concerning the meaning of his pneumatology.

1. *'Filled/Full of the Spirit'*

It was previously noted that 'filled with the Spirit' (πίμπλημι) and 'full of the Spirit' (πλήρης or πληρόω)[1] are consistently associated with authoritative speech. At Pentecost, this is obvious: the disciples are filled (πίμπλημι) with the Spirit and immediately praise God in other languages. There are no other cases of this term coinciding with initial Spirit-reception except for Acts 9.17, where Paul's immediate response is to proclaim Jesus in the synagogues (9.20). The standard Pentecostal view here is that Paul was converted on the Damascus Road and this

1. Πλήρης can also be translated 'filled', as Acts 7.55 seems to demand. So Turner, 'Linguistic Considerations', p. 54. NRSV, NEB, RSV, NASB, NIV have 'full'; REB, JB have 'filled'. Acts 13.52 is the sole reference to πληρόω in association with the Spirit.

text relates his subsequent Spirit-baptism.[2] More likely, Saul's conversion was a process of coming to terms with his vision over the three days culminating with his Spirit-reception, which also anoints/empowers him for his role as missionary to the Gentiles. Later it would be natural to refer to his conversion in terms of the decisive experience which turned him. Alternatively, if Damascus Road was the time of his conversion, Saul's Spirit-filling is not described as a baptism, and is not accompanied by speaking in tongues. He is, however, empowered for mission. One does well to heed Shelton's warning that it is not Luke's purpose to describe the soteriological function of the Spirit, but to show the Holy Spirit's role in mission.[3]

There are nine cases where people are described as being 'filled' apart from initial reception.[4] All of these are accompanied by inspired speech, such as Elizabeth and Zechariah prophesying (Lk. 1.41-42, 67), Peter speaking before the Jewish council (Acts 4.8), the disciples speaking the word of God with boldness (Acts 4.31), and Paul pronouncing blindness on Elymas (Acts 13.9). The term 'designates the immediate inspiration and charismatic quality' of the speech which follows.[5]

Ervin, in his eagerness to refute Dunn's forcing of the evidence to make every case of Spirit-reception conform to conversion-initiation, does the same thing for post-conversion 'Pentecostal' baptism, by viewing 'filling' as the standard term for Spirit-baptism.[6] He argues that ἐπλήσθησαν in Acts 2.4 is an ingressive aorist, commonly employed with stative verbs to signify a condition entered, that the passive voice reinforces its stative sense, and that 'the aorist tense does not convey the iterative sense'.[7] The bottom line for Ervin is 'one baptism, one filling'.[8] Thus the reference to Peter as 'filled' (πλησθεὶς) in Acts 4.8 is to be read back to his Pentecost filling and translated 'full of the Spirit'.[9] He deduces from the common form of 'filled' in Acts 2.4 and 4.31 that the

2. Cf. Williams, *Renewal Theology*, II, pp. 186-88, who places great store in Saul's response, 'Lord' (9.5); similarly Arrington, *Acts*, pp. 99-100.

3. Shelton, *Mighty in Word and Deed*, p. 135.

4. See Shelton, 'Lucan Redactional Phrases', p. 92.

5. Turner, 'Linguistic Considerations', p. 54; cf. Bruce, *Acts Greek Text*, p. 151.

6. Ervin, *Conversion-Initiation*, p. 25.

7. Ervin, *Spirit Baptism*, pp. 45, 53. Ervin claims Luke could use an iterative imperfect to convey the iterative sense, but then disallows that sense for the imperfect ἐπλήρουντο in Acts 13.52.

8. The title of a full chapter, Ervin, *Spirit Baptism*, pp. 49-61.

9. Ervin, *Spirit Baptism*, pp. 46-47.

latter is the occasion of the Jewish Pentecost when the previously saved 5000 (4.4) were Spirit-baptized/filled.[10]

This is ingenious but quite unconvincing. The aorist participle does not necessarily have any temporal reference at all. Recent studies have demonstrated that 'the tenses of ancient Greek do not signal time except by implication from their relationship to their context'.[11] Moreover, the 'adverbial use of the participle is frequent and complicated. The various ideas which may be expressed by the adverbial participle are not inherent in the participle itself but arise from its relationship to the main verb and even to the larger context.'[12] Where the main verb is in the past tense, the aorist participle can describe an action coincident with the main verb.[13] However, Ervin's argument that the relevant circumstances are contextually derived from events several chapters earlier in the narrative is most improbable. The immediacy of the context for 4.8 is established by the preceding preposition τότε (then). Moreover, Ervin's objection that the aorist tense does not convey the iterative sense is quite misleading. No one claims the action of being filled is described iteratively in any particular instance,[14] simply that it happens on each occasion without any sense of duration. The constative aorist is entirely appropriate to this use. Finally, the verb ἐπλήσθησαν in 4.31 and 2.4 refers, as Shelton has demonstrated, to the immediate occasion giving rise to charismatic speech.[15]

The term 'full' is used with a wider reference than 'filled' and has a

10. Ervin, *Spirit Baptism*, pp. 49-54. Note his facile objection to the regular conception of a fresh 'filling' of a smaller apostolic company, based on a crassly materialist understanding: 'What then happened to Peter's Spirit-filled experience between the events recorded in Acts 4.8 and Acts 4.31? Was it an incremental fulness added to fulness? Or did Peter, in a manner not described, lose the fulness of the Spirit...?' (p. 54).

11. K.L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach* (New York: Peter Lang, 1994), p. 38.

12. J.A. Brooks and C.L. Winbery, *Syntax of New Testament Greek* (Lanham, MD: University of America Press, 1979), p. 146.

13. Stronstad, *Charismatic Theology*, p. 54. In other words, πλησθεὶς is to be taken as an adverbial participle of attendant circumstances. The classic example of course is ἀποκριθεὶς εἶπεν which on Ervin's principle would have to be translated 'Having answered, he said'.

14. That would mean that they were repeatedly being filled again and again, right then: a logical absurdity!

15. Shelton, 'Lucan Redactional Phrases', pp. 86-89.

durative sense, in contrast to the iterative sense of 'filled'.[16] In Acts 6, the seven 'deacons', including Stephen, are described as 'full of the Spirit and of wisdom' (v. 3), while Stephen is further described as 'full of faith and the Holy Spirit' (v. 5), and 'full of grace and power' (v. 8). Barnabas is later described, like Stephen, as 'full of the Holy Spirit and faith' (11.24). The reference to Jesus' return from the Jordan was noted earlier (Lk. 4.1). Turner argues that to be 'full of' something is to have 'a life which observably expressed that quality', and that in Luke–Acts this means 'a quality manifest over a long period of time...rather than an immediate inspiration'.[17]

However, Shelton demonstrates that there is nevertheless a close association with the use of 'filled'. For example, the description of Barnabas (11.24) is given as an explanation (causal ὅτι) for his exhortation in the preceding verse (v. 23).[18] Similarly, the references to Stephen in Acts 6.3, 5 and 8 all lead up to the observation in v.10: 'But they could not withstand the wisdom and the Spirit with which he spoke',[19] while the climax of his ministry (7.55) is clearly his prophetic vision and speech.[20] As Bruce says, 'Stephen's vision of Jesus at the right hand of God indicates that it was the Spirit of prophecy that took possession of him now'.[21] Indeed, Stephen's whole narrative introduction characterizes him like a prophet. He is described as performing wonders and signs through the power filling him (6.8), which has become Luke's regular signature phrase for the prophetic ministry.[22]

The conclusion seems inescapable that individuals already 'full' of the Spirit can subsequently become 'filled' with the Spirit, and that filling associated with initial reception allows of subsequent fillings.[23] Nor does the language of fullness have anything to do with the permanent and full

16. Bruce, *Acts*, NICNT, p. 92; Turner, 'Linguistic Considerations', p. 54.

17. Turner, 'Linguistic Considerations', pp. 53-54.

18. Shelton, 'Lucan Redactional Phrases', p. 84. As Menzies (*Development*, p. 226 n. 5) observes, 'Acts 9.31 demonstrates that the words of the παράκλησις delivered by Spirit-inspired προφῆται to members of the Christian community cannot be separated from the Christian mission to the world.'

19. Shelton, 'Lucan Redactional Phrases', p. 83.

20. Shelton, 'Lucan Redactional Phrases', p. 84.

21. Bruce, *Acts Greek Text*, p. 210.

22. Cf. Lk. 4.29-31. Johnson, *Acts*, pp. 85, 108.

23. Bruce, 'Holy Spirit in Acts', p. 180; Turner, 'Linguistic Considerations', p. 55.

indwelling of the Holy Spirit in every believer as Bruner believes.[24] Conceptions of the Spirit as a substance having volume, such as that found in Schweizer,[25] and which causes Hull to be troubled over whether the Spirit is a permanent possession or not,[26] are completely misguided. As Turner says, to be 'filled', or be 'full' are *'two types of metaphor* (which) *make different but complementary assertions'*.[27]

Menzies suggests that although the term 'filled with the Spirit' describes a repeatable experience which results in inspired speech on a particular occasion, it may also have a more permanent sense, evident from the experiences of John the Baptist, Jesus, and Paul who, when filled, received the Spirit as a permanent ministry endowment. 'The momentary and repetitive instances of inspiration linked to the phrase represent specific and concrete realisations...'[28] The difficulties here are that the reference to Jesus uses πλήρης (full); John the Baptist is characterized in terms of a unique prophetic ministry; and with Paul we have the difficulty of a possible *double entendre* analogous to Pentecost. In any case, all of these examples do have an immediate reference to a particular inspired action. Likewise when Luke describes the apostolic company at Pentecost as 'filled with the Holy Spirit', he is speaking on a different level from that of the Spirit-reception promised in 2.38.

2. *'Baptized with the Holy Spirit', 'Pour out'*

The term 'baptized' springs from the Baptist's prophecy of a future baptism 'with the Holy Spirit and fire' (Lk. 3.16), depicted as an eschatological event combining salvation and judgment, and involving separation (winnowing) of the righteous from the wicked. The term itself has no Old Testament antecedents,[29] but the verb is used metaphorically

24. Bruner, *Theology*, p. 163. His later discussion of Acts 4.31 merely dodges the problem. See pp. 170-72.

25. Schweizer, 'Πνεῦμα', p. 406, following Bultmann.

26. Hull is in difficulty because he sees 'filled with the Spirit' as a stylistic variant of the metaphor 'to be baptized'. His first attempt to solve this problem is to view the references to Elizabeth and Zechariah as momentary, in contrast with the new age, but Acts 4 causes him more difficulty. Hull, *The Holy Spirit*, pp. 65-66.

27. Turner, 'Linguistic Considerations', p. 55.

28. Menzies, *Development*, p. 212.

29. As was noted, however, the 'fire' imagery is predominantly one of judgment, and together with the idea of winnowing as a purgation of evil, is found in Isa. 4.4 'by a spirit of judgment and a spirit of burning'.

in the New Testament period to indicate an overwhelming, as if by flood or deluge, and this serves its New Testament connotations of eschatological judgment.[30] However, the prominent Old Testament term 'pour out', always used in eschatological passages surrounding judgment, is specifically associated with Israel's restoration. This, particularly in Isaiah, means restoration of their servant vocation as a light to the nations. The metaphor 'baptize' is also associated with the restoration of the kingdom to Israel in the opening verses of Acts, a restoration specifically interpreted in terms of missionary vocation. Thus Peter's sermon interprets Pentecost as the 'pouring out'. Finally, the term in Acts 1.4 is parallel to the 'promise of the Father' which refers to the event of which Spirit-baptism is the sign.

Thus there can be only one 'Spirit-baptism'; both the extravagance of the metaphor and its eschatological significance determine this.[31] Strictly, it is only Israel which is baptized. It is, therefore, not surprising to find the term is rare: occurring once in each of the other Gospels as parallels to Lk. 3.16, and apart from Acts 1.5, only once more in Acts 11.5. 1 Cor. 12.13 'does not speak of an immersion or deluge with Spirit, but a baptism *into the body of Christ* performed in (the sphere of) the Spirit'.[32] Significantly, the judgment motif has become subordinated to the salvation motif in Acts: it is a sign of renewed 'missionary' vocation, in which the 'winnowing' occurs through gospel preaching in the last days, understood as a window for escape from the final conflagration when Jesus will return.

Jesus' experience at the Jordan is not, then, a 'Spirit-baptism'.[33]

30. See Turner, 'Linguistic Considerations', pp. 50-51.

31. The attempts by Stronstad, *Charismatic Theology*, and more recently Allan Norling, *Jesus the Baptiser with the Holy Spirit: A 'New Understanding' about the Baptism with the Holy Spirit and the Gifts of the Spirit* (Beecroft, NSW: Allan Norling, 1994), to view all Spirit-endowments in Luke–Acts as Spirit-baptisms, entirely obscure this emphasis.

32. Turner, 'Linguistic Considerations', p. 52 (his emphasis). He continues 'There is not any trace of the substantive (a 'baptism' in Holy Spirit) in the New Testament'. Cf. Montague, *Holy Spirit*, pp. 272-73; Fee, *Empowering Presence*, p. 181.

33. This then is the first of several difficulties with the argument of Walt Russell, 'The Anointing with the Holy Spirit in Luke–Acts', *TrinJ* NS 7 (1986), pp. 47-63, which proposes 'anointing' as the dominant metaphor for Spirit-endowment in Luke–Acts, on the basis of its application to Jesus' 'baptism with the Holy Spirit' as a paradigm. Jesus' prophetic anointing to preach the good news of God's Jubilee is

However, it both establishes the basis and points forward to this baptism, just as his missionary anointing, while christologically unique, nevertheless points forward to the future empowerment of his disciples. The themes of restoration and winnowing through his preaching have already been noted. These motifs are clearly evident in Acts 1.1-11, which together with Lk. 24.44-49 sets the scene for Pentecost on. Similarly, Peter's interpretation of the event is in terms of Joel's 'pour out' passage, where the dominant theme is the escape of the elect from judgment by 'calling upon the Lord' in Isaiah's 'last days', that is, the time for the word to be preached from Jerusalem and the nations included among the elect.

Why Luke should use the terms 'baptize' and 'pour out' in relation to the first Gentile mission in Acts 11 is now apparent. As Dunn perceives: 'Why is the Spirit-baptism metaphor not referred to in the Samaritan or Ephesian episodes? The only obvious answer is that the Cornelius episode is the episode in Luke's history of Christianity's beginnings which most approaches Pentecost in its epochal significance.'[34] Although 'pour out' in the Old Testament references may have the sense of a continuous or repeated activity,[35] it has become identified with 'baptize' as a sign of the restoration of Israel and their calling. There can only be one 'baptism' and this happened at Pentecost.[36] But the Spirit-endowment of the Gentiles comes with such emphatic suddenness and distinctive manifestations that it evokes memory of the original occasion[37] and more importantly its significance in terms of Israel's call. Dunn is right to protest against the way recent Pentecostal scholarship sidelines the soteriological significance of this occasion,[38] but wrong to view it mainly in terms of conversion-initiation.

in many respects exemplary, but this does not explain the use of the metaphor 'baptize with the Holy Spirit'. The various terms for Spirit-endowment are not interchangeable as Russell claims.

34. Dunn, 'Baptism: A Response', p. 20.

35. In the Old Testament references the term utilizes agricultural imagery, and so has the sense of restored blessing to drought-stricken land.

36. Of course Reformed scholars have also recognized the uniqueness of Pentecost, but attributed its significance to the foundation of the church in the New Covenant—see for example R.B. Gaffin, Jr, *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit* (Philipsburg, NJ: Presbytarian & Reformed, 1979), pp. 13-32. This misses completely the emphasis of Luke.

37. Turner, 'Linguistic Considerations', p. 52.

38. Dunn, 'Baptism: A Response', pp. 13-16.

The sovereign action of the Spirit, directing Peter to Cornelius's household and dramatically 'falling upon' them (Acts 10.44), functions as a sign, reiterating the message of the Pentecost baptism. Israel's vocation to the nations has been restored and Gentiles are being included among the elect people of God. Shelton's view is not quite the same but has common ground. He does not think that one can specify from the text when conversion occurred, or what the Holy Spirit's role was, but simply that it had occurred at some time, as evidenced by 'the speaking in tongues and praise to God (which) served...as a sign to the people that the Gentiles too could be participants in salvation history'.[39]

The basic social obstruction to the Gentile mission has been removed because God has declared them clean.[40] This is how Peter takes it, and so he baptizes them (10.47-48). This explains the justification he then gives to the church at Jerusalem for his actions (11.4-18). The conclusion 'God has given even to the Gentiles the repentance that leads to life' (v.18), is exactly what his Joel sermon predicts. That God declares them clean is explained before the Jerusalem council as 'cleansing their hearts by faith' (15.9).[41] Hence, James concludes that the outpouring of the Holy Spirit is evidence of the eschatological 'rebuilding of David's dwelling', in which the Gentiles are being included.

3. *'Receive the Gift of the Spirit'*

Two objections to my view of the Cornelius incident are based on the same text: 'If then God gave them the same gift that he gave us when/after we believed in the Lord Jesus Christ' (11.17). Pentecostals insist that 'same gift' along with 'at the beginning' (v. 15) identifies the experience of Cornelius with that of the apostolic company at Pentecost. Translating the aorist participle as 'after we believed', they find a post-conversion empowerment.[42] Opponents of this view accept that 'same gift' refers to Pentecost, but translating 'when we believed', prove that

39. Shelton, *Mighty in Word and Deed*, pp. 132-33.

40. Tannehill, *Narrative Unity II*, pp. 136-37.

41. The parallelism is clear: in Acts 11.12, having cited 'What God has made clean you must not call profane' (11.9), Peter says, 'The Spirit told me...not to make a distinction between them and us'. Cf. 'and in cleansing their hearts by faith he has made no distinction between them and us' (15.9).

42. See Ervin, *Conversion-Initiation*, p. 52; Stronstad, *Charismatic Theology*, p. 67.

Pentecost was the moment of their conversion-initiation.[43]

Neither objection is satisfactory. While both concede the same point regarding reference of 'same gift' back to Pentecost, this needs to be qualified. It is the same gift in that the manifestations of the Holy Spirit appear the same, notably tongues and inspired praise. The amazed response of Peter's circumcised companions is directly related to the phenomena: 'for (γάρ) they heard them speaking in tongues and extolling God' (v. 46). Tongues does not appear as the normal accompaniment of Spirit-reception, but seems unique as a 'sign', accompanying the original eschatological event and two subsequent events evocative of the salvation-historical significance of the first (10.46 and 19.6). Ervin's claim, representative of classical Pentecostalism, that 'whether stated or implied, it is a fair conclusion from the biblical evidence that tongues were the "external and indubitable proof" of their baptism in the Holy Spirit'[44] seems overstated, since apart from the two cases above, tongues are nowhere stated or clearly implied.

However, the argument that each case is accompanied by 'inspired speech'[45] has more substance. While the explicit 'empowerment' language which characterizes Pentecost is absent here, the evidence of empowerment for inspired speech is certainly present, 'λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν' (v. 46) bearing close relation to Lk. 1.47; Acts 2.4; 4.31; 6.10, etc., where the verb λαλέω is regularly used for inspired speech, and μεγαλύνω for praising God. As Drumwright observes regarding 'filled with the Spirit', the proclamation of an intelligible message is the norm, rather than tongues.[46] But despite the echo of Pentecost there cannot be an absolute identity, because the eschatological significance of Pentecost is unique.

Probably, the aorist participle πιστεύσασιν in v. 17 is used circumstantially ('to us who believed', NIV), without any particular time reference intended.[47] This circumvents both objections. We have noted that the tense of Greek verbs does not intrinsically contain any reference to time at all, but to aspect, the way each activity is viewed in relation to its

43. Bruner, *Theology*, p. 196; similarly Dunn, *Baptism*, p. 52.

44. Ervin, *Spirit Baptism*, p. 81.

45. For example, Menzies, *Development*, p. 265.

46. H. Drumwright, 'The Holy Spirit in the Book of Acts', *SWJT* 17.1 (1974), p. 8.

47. As D. Peterson ('Acts and the Spirit of Prophecy', in Webb [ed.], *Spirit of the Living God*, p. 106) suggests.

context. Normally, where the participle follows the finite verb on which it depends (in this case it follows ἔδωκεν) 'it tends to refer [*either*] to concurrent (simultaneous) *or* subsequent (following) action.'[48] Nothing in the narrative indicates that Luke (or Peter) is interested in the precise timing; rather it is the fact of the events which is important.

Further, I have already argued that Pentecost can hardly be conceived as the moment of the apostles' conversion.[49] The disciples' missionary activity suggests they already share in the Spirit with which Jesus is anointed in some sense.[50] At the final scene of Luke's Gospel, the ascension of Jesus, the disciples προσκυνήσατες αὐτόν ('worshipped him', Lk. 24.52) which suggests this was the moment of full and final faith.[51] Further, they pray to him as Lord after his ascension and before Pentecost (Acts 1.24).[52] The absence from the narrative of their baptism, which, as Dunn argues, is the customary expression of repentance and faith towards God, suggests that 'initiation' into salvation is not in view; but their experience is one of initiation into world mission.

However, the conversion-initiation implications of the sermon finale in Acts 2.38-39 are unmistakable. The gift of the Holy Spirit will be a normal part of conversion-initiation: the promise is universal. Allusions to the Abrahamic covenant and the Jubilee imagery[53] of the community life among the three thousand new 'Christians' demonstrate the Spirit's 'regenerative' role. The Spirit, active in the proclaimed word, effects ἄφεσις, just as the Spirit, as promise, bears the blessings of Abraham to them. Luke does not make this very explicit because it is not part of his purpose to give a theological description of the inner working of salvation, but to describe how the Spirit inaugurates, empowers and directs mission.[54] Nevertheless, he assumes it to be so.[55] Also, Jesus is

48. S.E. Porter, *Idioms of the Greek New Testament* (Sheffield: JSOT Press, 2nd edn, 1994), p. 188 (my emphasis).

49. Contra Dunn, *Baptism*, p. 53; Bruner, *Theology*, p. 196.

50. See the comments relating to the mission of the seventy in Chapter 3 under the section heading 'The Spirit and Prophetic Praise'.

51. Peterson, 'Acts and Spirit of Prophecy', p. 105; cf. Fitzmyer, *Luke X–XXIV*, p. 1590.

52. Peterson, 'Acts and Spirit of Prophecy', p. 106.

53. Much of the early chapters of Acts depict the church like the prophetic description of eschatological Israel, with paradisical joy and peace; especially in economic life. See Parker, *Apokatastasis*, pp. 63-64.

54. 'Why is Luke not clearer? It is primarily because the role of the Holy Spirit in conversion is not his major interest. His fundamental concern is to show how the

emphasized as the source of salvation, to avoid misunderstanding the power of the Spirit as a magical property to be possessed, as Simon Magus does.[56] The Spirit is the 'Spirit of Jesus', and Acts, the continuation 'of all that he did and taught from the beginning'. The 'name of Jesus' has a functional equivalence to the power resident in the word to bring ἄφεσις.

Pentecostals object that the 'gift of the Spirit' is identified as the 'subsequent' empowerment experience at Pentecost (Acts 11.17), but as has been argued, 'same gift' is not understood as the identical experience, it is depicted thus simply in terms of a general phenomenal similarity in the activity of the same Spirit.[57] The Holy Spirit is always 'gift' because he remains the gracious provision of the Lord in all his working: this is the obvious explanation of Peter's words to Simon (Acts 8.20) in the only reference to the Holy Spirit as 'gift' other than Acts 2.38 and the narrative concerning the salvation of Cornelius. In the latter, the Spirit is associated with effecting salvation, and not a *donum superadditum*, evident from the conjunction of Acts 10.43 and 44, and even more in Acts 11.17 and 18. 'God gave the Spirit (11.17) means that God gave repentance unto life (11.18).'[58] Similarly, in Acts 15.7-9, as Dunn correctly argues, the syntax can only be understood 'either in terms of chronological sequence, or of complementary/synonymous description'.[59] Luke's point is more particularly salvation-historical than soteriological, but the soteriological implications are nonetheless evident.

The Samaritan and Ephesian incidents present difficulties because they are plainly exceptions to the normal pattern of conversion-initiation known by Luke. If Luke wanted to portray a norm of Spirit-reception as subsequent to conversion, the opportunity is there with three thousand

witness concerning Jesus spread' (Shelton, *Mighty in Word and Deed*, p. 135). Similarly, Drumwright ('The Holy Spirit', p. 7) explains the absence of such Johannine language as 'born again' is 'due no doubt to the emphasis on the Holy Spirit's relation to service rather than regeneration'.

55. Consider also Lk. 1.17, where the Spirit is active in turning hearts.

56. The sons of Sceva incident shows the same magical misunderstanding with the name of Jesus.

57. The occurrence of 'tongues' phenomena seems restricted to Pentecost and two other events which recall its sign character. 'Tongues' is a sign of Spirit-baptism, but not the way that Pentecostals usually mean.

58. Dunn, 'Baptism: A Response', p. 14.

59. Dunn, 'Baptism: A Response', p. 15. *Contra* Menzies, *Development*, pp. 266-67, who sees v. 9 as a conclusion drawn from v. 8.

converts from the day of Pentecost. But he does not. Not with five thousand converts in Acts 4, or those in Acts 5.14, or 6.17. Not in the extended narrative of the Ethiopian eunuch, nor anywhere among Paul's converts. The Samaritans are neither norms of conversion-initiation nor of post-conversion 'Spirit-baptism'. Because Dunn imported Pauline reasoning into his consideration of the Samaritan incident he was forced to conclude they are not Christians.[60] But their 'acceptance of the word of God' (v. 14) and baptism 'in the name of the Lord Jesus' (v. 16), shows plainly that they were.[61] To cut through the various lines of debate, the point of the narrative is that something unusual happened, as the parenthetical remark in v. 15 shows,[62] and the narrative purpose seems related to the validity of the new Samaritan mission, which the apostolic confirmation achieves.[63] The laying on of hands by the Jerusalem apostles, and God's confirmation by bestowing the Spirit, show that the despised Samaritans are also incorporated, through faith, in the restoring of Israel.

Whether the Ephesians were 'Christian' disciples is more controversial,[64] but the weight of evidence seems to point towards a deficiency in their understanding, as baptism into the name of Jesus was the normal expression of Christian repentance and faith. The main point in favour of

60. Dunn, *Baptism*, p. 55. Note the appeal to Rom. 8.9. Following massive criticism of this argument he has now apparently retracted. See Dunn, 'Baptism: A Response', pp. 24-25.

61. Bruce, *Acts*, NICNT, pp. 168-69 n. 38. The reference to baptism εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ is identical to that of the remedial baptism of the Ephesians in Acts 19.6 which is accompanied by their Spirit-reception.

62. Marshall (*Acts*, TNTC, p. 157) calls it 'the most extraordinary statement in the New Testament'.

63. Johnson, *Acts*, p. 151; Marshall, *Acts*, TNTC, pp. 157-58; Carson, *Showing the Spirit*, p. 145; Longenecker, 'Acts', pp. 359-60; Stott, *Message of Acts*, pp. 157-58; Tannehill, *Narrative Unity II*, p. 105. The issue is not one of apostolic authority per se, nor is there a precedent for the practice of 'confirmation'. The point is that the Jerusalem apostles represent Israel.

64. For: Haenchen, *Acts*, p. 556; Carson, *Showing the Spirit*, pp. 149-50; Bruce, *Acts*, NICNT, p. 363; and predictably all the Pentecostals, e.g. Shelton, *Mighty in Word and Deed*, pp. 133-34; Williams, *Theology II*, p. 276; Ervin, *Conversion-Initiation*, pp. 55-56; Stronstad, *Charismatic Theology*, p. 68; Menzies, *Development*, p. 272; Arrington, *Acts*, p. 191. Against: Marshall, *Acts*, TNTC, p. 305; Johnson, *Acts*, p. 342; Stott, *Message of Acts*, pp. 303-304; Longenecker, 'Acts', p. 393; Tannehill, *Narrative Unity II*, pp. 233-34; Dunn, *Baptism*, pp. 85-89—although he recently admits the force of criticism against his position: 'it was speculative and the basic argument does not depend on it' (Dunn, 'Baptism: A Response', p. 24 n. 51).

considering them Christians is that they are called disciples, which, when used by Luke without qualification, elsewhere refers to disciples of Jesus.[65] Furthermore, they seem to be associated with Apollos, who is described as 'teaching accurately the things concerning Jesus, though he knew only the baptism of John' (Acts 18.25). The reference to John's baptism ties in the Ephesian disciples with Apollos, and it is noteworthy that he is taken aside by Priscilla and Aquila who 'explained the way of God to him more accurately' (Acts 18.26).

Translation of the adverbial aorist participle πιστεύσαντες in 19.2 as 'after/since you believed' cannot be sustained and I have already traversed this issue in other contexts.[66] Ervin's detailed protestations regarding the arrogance of scholars who talk down to Pentecostals as though all were ignorant of such niceties as Greek grammar is well taken.[67] That the participle is used coincidentally cannot just be assumed, it must be demonstrated. However, despite the doctrinal implications which derive from this treatment, it is not theological presuppositions which point to this use (though one suspects with some commentators it may be), but the context. Paul's question shows that Spirit-endowment was an expected corollary of becoming a believer.[68] This is not asserted on the basis of 'reading in' Pauline pneumatology, nor does it require Luke to ascribe soteriological functions to the Spirit. The point is simply that the logic of the question implies an expectation by Paul that Christian believers were endowed with the missionary Spirit at conversion, and his immediate response to their surprising lack is to inquire into the nature of their 'conversion'. The picture appears of a 'blip' in salvation history; disciples of John are encountered who must be reminded that 'John baptised with the baptism of repentance, telling the people to believe in the one coming after him, that is, in Jesus' (v. 4). Their response is to be baptized εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, denoting a transfer of Lordship.[69]

65. K.H. Rengstorf, 'μαθητής', *TDNT*, IV, p. 447. This, of course, begs the question of whether disciples of Jesus can always be considered Christians.

66. See pp. 86-87 above.

67. Ervin, *Conversion-Initiation*, pp. 61-63.

68. But it also shows that Spirit-endowment was experiential. 'Put at its simplest, those who have received the gift of the Spirit *know* they have received it; they cannot explain away their experience as the product of their imagination' (Hull, *Holy Spirit*, p. 59).

69. Bruce (*Acts*, NICNT, pp. 168-69 n. 38) notes that the phrase εἰς τὸ ὄνομα denotes (in commercial parlance) a transfer of ownership.

4. *'Clothed with/Receive Power', 'Come upon', 'Anoint'*

Even a cursory survey of Acts demonstrates that the principal experience of the Spirit, whether associated with initial reception or not, was inspired speech.[70] It is also clear that, although Luke works with a background awareness of the regenerative function of the Spirit, he does not conceive of this in terms of personal union.[71] His emphasis is consistently associated with empowerment for mission. If Dunn is correct in his claim that the Spirit is the *sine qua non* of being a Christian,[72] then one must also assert that mission is the *sine qua non* of Christian activity. Pentecostals are right to insist that the primary thrust of Lukan pneumatology is summed up in Acts 1.8: 'But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, and in all Judaea and Samaria, and to the ends of the earth'. If Jesus 'came to seek and save the lost', then to have the Spirit of Jesus means to have the same concern.

While 'baptize', together with 'pour out', functions to describe the unique, unrepeatable eschatological sign of the renewal of restored Israel's vocation—the inauguration of world mission—the dominating metaphors for Spirit-endowment associated with, and after, this event describe empowerment. This is entirely logical: if mission is inaugurated, the spiritual equipment to accomplish its proclamatory work must be provided. Thus, Jesus commands his disciples to wait in Jerusalem until they are 'clothed with power from on high' (Lk. 24.49), which is precisely the experience also described as 'receive power when the Holy Spirit comes upon you' (Acts 1.8).

Prior to Pentecost, this terminology is used to describe Jesus' Jordan experience. The 'Holy Spirit descended upon him' (Lk. 3.22); and he commences his sermon, 'The Spirit of the Lord is upon me, because he has anointed me...' (4.18). The anointing remains. Both the quote from Isaiah and Jesus' subsequent ministry reveal prophetic and Jubilee overtones: the anointing is to proclaim and to effect salvation.[73] Although there are uniquely christological elements here, there is also sufficient

70. Turner, 'Linguistic Considerations', p. 56. As Drumwright ('The Holy Spirit', p. 8) points out, the primary emphasis is 'intelligible' speech.

71. Turner, 'Linguistic Considerations', pp. 56-57.

72. Dunn, 'Baptism: A Response', p. 25.

73. Cf. Nolland, *Luke 1–9.20*, p. 196.

continuity with the disciples' ministry to suggest an exemplary significance.

The close association of Jesus' ascension with the empowerment of the disciples emphasizes both the prophetic motif and the identity of the Spirit coming upon the disciples as none other than the Spirit of Jesus, continuing his saving work. I discounted actual spatial reference (except for Lk. 3.22) in the prepositions associated with the verbs for this Spirit-endowment; they are simply understood as the inception of a new form of Spirit activity in the person.[74] The first chapter of Acts is built entirely on two themes: the restoration of Israel and the empowering of the Spirit necessary for the resulting world mission. The day of Pentecost makes clear, against multiple allusions to Israel's restored vocation, that with incorporation of 'all who call on the name of the Lord' into faithful Israel comes the empowerment to participate in this vocation: the Spirit of prophecy.

5. *Summary*

The range of terminology used for Spirit-endowment is not, then, to be regarded as interchangeable, but is all about mission. The significance of Pentecost emerges as the time of the eschatological baptism inaugurating mission; at the same time it is the moment when the initial group of disciples, comprising symbolically reconstituted Israel, also receive missionary power. Henceforth, the Spirit is given to every believer at conversion, but the primary significance of this is, for Luke, missionary enablement, since he views conversion as incorporation into Israel, and this means to share in their mission. Yet subsequent fillings are part of the missionary life of those already endowed with the Spirit, either in answer to prayer for boldness, or sovereignly in times of opposition or persecution.

74. Turner, 'Linguistic Considerations', p. 49.

Chapter 7

OBJECTIONS TO THE MISSIONARY EMPHASIS OF THE SPIRIT IN ACTS

In the analysis of the predominant Spirit terminology related to Pentecost in the previous chapter, we saw that the new community is depicted in terms of a symbolically restored Israel, prophetically empowered for world mission. Baptism with the Spirit is Luke's description for the unique eschatological sign of Israel's renewed missionary vocation, and the moment of initial empowering of the newly constituted community. Henceforth, the *gift* of the Spirit, understood in missionary terms, is a normal part of conversion-initiation, and the dominating metaphors for this describe prophetic empowerment for bold and effective proclamation and, subordinately, for miracles. However, this does not preclude subsequent endowments or 'fillings', which may be distributed either sovereignly or in response to prayer, especially for prophetic empowerment against opposition or persecution. Fundamentally, the Spirit in Luke–Acts is the Spirit of prophetic empowerment.

This causes many commentators to stumble. Lampe is forced by the evidence to conclude that Luke mostly 'thinks of this gift as prophetic inspiration and the power which, in the ministry of Jesus and in the mission of his apostles works "signs and wonders"'.[1] He also thinks Luke's reference to special prophets points to confusion as to whether the Spirit of prophecy was universal, an ambiguity arising because Luke has forced his theological emphasis beyond the reality of normal Christian experience: 'Luke's account of the early church fails to bear out his suggestion, based on Joel, that it had been constituted to be a community of prophets'.[2] The problem, however, is not with Luke, but with Lampe, in that he conceives of the Spirit of prophecy too narrowly.

Turner also recognizes the horns of a dilemma—if Spirit-endowment

1. Lampe, *God as Spirit*, p. 66.
2. Lampe, *God as Spirit*, p. 69.

in Luke is essentially missionary empowering, this threatens its universality and link to conversion-initiation.[3] His solution is a vastly expanded conception of the Spirit of prophecy as 'the organ of communication between God and man', and 'the means by which the risen Lord makes himself present to the individual and to the congregation, giving them wisdom, encouragement and direction'.[4] Indeed, 'it is the very life of the church' and 'the fulfilment of what the Fourth Gospel promises of the Paraclete'.[5] Now the Holy Spirit is all those things, and there is no shortage of examples from Acts. But is this what Luke means when he identifies the Spirit of Pentecost as the Spirit of prophecy? Probably not. In order to demonstrate this we must now deal with those instances in Acts of Spirit activity described otherwise than those in the last chapter.

1. *The Spirit as Director of Missions*

The Spirit is not a power which can be domesticated in the church. It was observed previously in Luke's Gospel that even Jesus is never 'Lord of the Spirit';[6] rather he is directed and empowered by the Spirit.[7] Similarly, the sovereign work of the Spirit directing and empowering world mission is a strong feature of Acts. It is true that Luke gives strong encouragement for the disciples to pray for the Holy Spirit (Lk. 11.13), and prayer features prominently in various Spirit-endowments, notably that of Jesus (Lk. 3.21-22); the early disciples (Acts 1.14; cf. 2.1-4; also 4.31); and the Samaritans (Acts 8.15-17). It seems safe to assume that Paul prayed when laying hands on the Ephesians, and the same is probably true of Ananias when he laid hands on Saul, although here we may note a general association with Saul's own prayer (Acts 9.11). Nevertheless, even here the sovereignty of the Spirit is emphasized. Jesus was led by the Spirit into the desert (Lk. 4.1). The early disciples must wait to be baptized with the Holy Spirit 'in a few days' (Acts 1.4-5), and his coming is described as sudden (2.1). The prayer for boldness in Acts 4 emphasizes the sovereignty of God, and the new endowment of the disciples is surprising in its immediacy and dimensions (4.31).

The sovereignty of the Spirit is especially emphasized in the story of

3. Turner, 'Significance', p. 149.
4. Turner, 'Significance', p. 157.
5. Turner, 'Jesus and Spirit in Lucan Perspective', p. 39.
6. *Contra* Schweizer, *The Holy Spirit*, p. 51. See Chapter 2, p. 31.
7. So Marsh, 'Holy Spirit', p. 63; Menzies, *Development*, pp. 154-57.

Simon the magician (Acts 8.9-25).[8] His apparent conversion appears to be related to the great impression made upon him by the signs and miracles he saw performed by Philip (8.13). On being particularly impressed by the giving of the Spirit to the Samaritans at the laying on of the apostle's hands, he tries to purchase the ability to distribute the Spirit himself (8.18-19).[9] Peter's reaction is one of outright indignation, and severe warning: he has no share ἐν τῷ λόγῳ τούτῳ (8.21), which is usually translated 'in this matter', but given the regular use of λόγος in Acts with reference to preaching should probably be taken to indicate that Simon has no share in the preaching of the word.[10] The Spirit can only be given.

The clearest example of the sovereignty of God in Spirit-endowment is that of Cornelius and his household, which takes Peter's Jewish Christian companions totally by surprise (Acts 10.45). It is this sovereign endowment which provides clear evidence for the future direction of the world mission (Acts 11.17-18). Elsewhere, Spirit-endowment is also immediate and unexpected, except for the narrative expectation which has been generated by the promise of Jesus in Lk. 12.12. Thus, in times of persecution and opposition, fillings of the Spirit are sovereign-enablements for bold proclamation, as we see with Peter (Acts 4.8), Stephen (8.55), Paul (13.9), and the disciples at Pisidian Antioch (13.52). The word of God thereby spreads despite persecution, and indeed because of it, Luke giving full reign to this narrative irony in his account of the persecution associated with Saul, which sees first the spread of Christianity to Antioch, and then Saul's own arrival there as a minister of the gospel.[11]

8. C.K. Barrett, 'Light on the Holy Spirit from Simon Magus (Acts 8, 4-25)', in J. Kremer (ed.), *Les Actes des Apotres: Traditions, redaction, théologie* (Louvain: Leuven University Press, 1979), pp. 281-95.

9. Yet again on the subject of Spirit, power and miracles, it is hardly likely that Simon would have been interested in purchasing the ability to distribute the Spirit unless he had made the obvious connection with the miracles worked by Philip. It is not enough simply to reflect the interest Simon has in dispensing the Holy Spirit, like Peter. One must ask 'why?' 8.13 provides the necessary background for the reader to answer—'because the Spirit enables miracles'. The ability to dispense the Holy Spirit seemed to offer the magician the capacity to endow others with magical powers—perhaps also for a price.

10. So Barrett, 'Light on the Holy Spirit', p. 294.

11. See W.S. Kurz, *Reading Luke–Acts: Dynamics of Biblical Narrative* (Louisville, KY: Westminster/John Knox, 1993), pp. 144-47.

It is worth noting in this context that the triumph of God's mission is never reduced in Luke to mere triumphalism: Stephen is immediately stoned, and Paul is assured of 'prison and hardships in every city' (Acts 20.23). The Spirit brings prophetic power for bold witness and even miracles (e.g. Acts 13.9-11), but not insulation against the costs of such witness. The disciples in Acts 4 pray, not for relief from persecution, but for enablement to preach with boldness and for signs and wonders to authenticate their ministry. Each new cycle of proclamation in Acts portrays both a positive response and an increasing hostility and resistance to the gospel.[12] The triumph of God's word and resistance accompanied by persecution of its messengers are intrinsic to the entire narrative of Acts.[13]

Indeed, persecution itself serves God's purposes in world mission.[14] The result of the dispersion of Christians from Jerusalem after the death of Stephen was that they 'preached the word wherever they went' (Acts 8.4). Regardless of their particular consciousness, this direction may be said to be the Spirit's direction, in that the persecution that broke out is related to the Spirit-enabled provocation of Stephen's preaching.

The direction of the Spirit in mission is also evident in other ways. Philip's encounter with the Ethiopian is important here. Philip has already been portrayed as a man with prophetic power, by the conjunction of proclamation and miraculous signs that he performs in Samaria (Acts 8.5-8). Our examination of the early narratives of Luke's Gospel suggests that a prophet in Lukan perspective is one like Moses, mighty in word and deed (cf. Acts 7.22). In Stephen's speech, resistance to the gospel is resistance to the Holy Spirit, which amounts to persecution of the prophets (Acts 7.51-52), and points, not only to Jesus' role as eschatological prophet, but also to Stephen's own continuity with the prophets.

Philip is directed to the Ethiopian by 'an angel of the Lord' (Ἄγγελος δὲ κυρίου) and by the Spirit, who speak in close association (Acts 8.26 and 29), such that it is difficult to distinguish between the angel and the Spirit. As Bruce suggests, the background here may be the LXX usage of the doubly anarthrous ἄγγελος κυρίου, the special angel who represents God's presence.[15] The Spirit tells Philip to

12. Gaventa, 'Towards a Theology of Acts', pp. 154-56.
13. Gaventa, 'Towards a Theology of Acts', p. 157.
14. Kurz, *Reading Luke–Acts*, p. 84.
15. Bruce, *Acts Greek Text*, pp. 225 and 170.

approach the Ethiopian's chariot, which in turn provides an opportunity for him to speak the good news. The account ends with Philip being snatched away by the Spirit (8.39). The Spirit's activity in directing Philip is reminiscent of Elijah, who was miraculously transported by the Spirit of Yahweh (cf. 1 Kgs 18.12; 2 Kgs 2.16) and spoken to by the angel of the Lord (2 Kgs 1.3), and the prophetic role is once again that of preaching accompanied by miracles.

The account of Peter and Cornelius has similar features. Peter has a vision during which a voice speaks to him (Acts 10.9-13). Peter replies 'Lord' (v. 14), and when this is coupled with the immediately preceding vision of Cornelius (10.1-4), who is spoken to by an angel of God (ἄγγελον τοῦ θεοῦ) to whom he replies, 'Lord', the same LXX background we noted with Philip is suggested. This is further supported by the description of Peter's visitors as sent by the Spirit (10.20b), when in fact they are sent by Cornelius under the angel's instructions. When Peter's vision ends he is directed by the Spirit to receive his visitors and go with them (10.19-20).

Visions are very much part of the Old Testament depiction of prophets, especially of the call narratives: notably in the case of Isaiah (Isa. 6), Jeremiah (Jer. 1.11-13) and Ezekiel (Ezek. 1–3, 8–11); but more generally with Daniel (Dan. 7, 8, 10–12) and Amos, where apart from the visions of Amos 7–9, the whole book of the words of Amos is described as 'what he saw' (Amos 1.1). Indeed, 'in the prophetic literature no definitive dividing-line is drawn between visions, auditions and inspired ideas in general. Everything which came to a prophet in the inspired state may be called "vision".'[16] Moreover, these visionary experiences are entirely consistent with the narrative expectation engendered by Peter's sermon at Pentecost quoting Joel 2.28.[17] It has already been argued that this looks to a prophetically empowered missionary Israel.

Another example of the Spirit's direction of mission is where Paul describes himself as compelled by the Spirit to go to Jerusalem (Acts 20.22). Significantly, this is associated with warnings given by the Holy Spirit in every city that prison and hardship awaits him (v. 23), and it seems likely that these are examples of conventional prophecy, which is

16. J. Lindblom, *Prophecy in Ancient Israel* (Philadelphia: Fortress Press, 1962), p. 108.

17. B.J. Hubbard, 'The Role of Commissioning Accounts in Acts', in C.H. Talbert (ed.), *Perspectives on Luke–Acts* (Edinburgh: T. & T. Clark, 1978), p. 198.

discussed below. These warnings parallel the vision of Ananias who is told that the Lord 'will show [Saul] how much he must suffer for my name'. The theme of suffering is strongly developed, and the travel to Jerusalem narrative clearly parallels that of Jesus,[18] who is depicted as the suffering servant of Isaiah in Luke's Gospel. This suggests that Paul understands his commission to the nations as continuing in some unique way the ministry of the servant. That this seems to be his understanding in the Epistles has been demonstrated in recent studies.[19] The common assimilation of the first century CE picture of prophets to that of Isaiah 40–66[20] suggests that for Luke, prophetic ministry was the preaching of good news in the context of suffering. This indeed was the role of the new community, intensified and exemplified in Paul.

2. *The Spirit's Direction and Conventional Prophecy*

The direction of the Spirit was not always that of leading or compelling, but sometimes of preventing, such as when Paul and his companions are 'forbidden by the Holy Spirit to speak the word in Asia' (Acts 16.6), and the Spirit does not allow them to enter Bithynia (16.7). The situation is resolved positively when Paul receives a vision of a man from Macedonia asking his help, which leads the party to conclude that this was God's call to preach the gospel there (vv. 9-10). One is probably to understand these prohibitions as given through the gift of prophecy in the conventional sense, that is, by one party receiving a revelation and speaking it out for the benefit of all.[21] Bruce notes there are reminiscences in the Pastorals of prophetic utterances on the occasion when Timothy joined the missionary company (Acts 16.1; cf. 1 Tim. 1.18; Acts 4.14; cf. 2 Tim. 1.6).[22] Prophecy of this kind appears prominently in Acts as a work of the Spirit, but is always depicted in the missionary context.

Thus in Acts 11.27-30, one of a group of prophets named Agabus

18. See Mattill, 'Purpose of Acts', p. 114.

19. Notably Sandnes, *Paul—One of the Prophets?*; and O'Brien, *Consumed by Passion*, pp. 6-12.

20. For evidence see Sandnes, *Paul—One of the Prophets?*, pp. 21-43.

21. Bruce says 'The utterances of prophets in the church are recognised as the voice of the Spirit; indeed the prophet, as the channel of communication, need not be mentioned; it suffices to say that the Holy Spirit spoke.' F.F. Bruce, *New Testament History* (New York: Doubleday-Galilee, 1969), p. 209.

22. Bruce, *Acts Greek Text*, p. 354.

predicts 'through the Spirit' a severe famine, which provides the impetus for the Antiochene church to provide funds for the relief of their brethren in Judaea. That this offering precedes the full Gentile mission suggests that it performs the narrative function of emphasizing the essential continuity of the missionaries with Jerusalem.[23] The role of Barnabas, who appears as a mediating figure between Saul and the Jerusalem church (cf. Acts 9.27), is also depicted prophetically.[24] He is named among a company of 'prophets and teachers' (Acts 13.1), and described, like Stephen, as 'full of the Holy Spirit and faith' (11.24). This is illustrated by the previous verse where he encourages (παρακαλέω) the Antiochene converts to remain true to the Lord. The verb παρακαλέω is used with reference to the missionary preaching of Peter (Acts 2.40), but predominantly of the exhortation of Christians (Acts 14.22; 15.32; 20.1-2). The reference here, and in Acts 15.32 where the subject of the verb is 'Judas and Silas who were themselves prophets', suggests that this kind of speech is particularly a function of prophecy in the conventional sense.[25]

The setting apart of Barnabas and Saul for the Gentile mission, which is initiated by 'the Holy Spirit said "set apart"...' (Acts 13.2), and their departure when they are 'sent on their way by the Holy Spirit' (13.4), are further examples of the Spirit's direction in mission through the gift of prophecy. The warnings of the Holy Spirit to Paul 'in every city' are certainly prophecies, given the immediately succeeding illustration, 'Through the Spirit they urged Paul not to go on to Jerusalem' (Acts 21.4), and the enacted prophecy of Agabus (21.10-11). There seems to be a distinction between the actual content of what the Holy Spirit said and its interpretation, Paul accepting that the sufferings warned about are part of his mission (Acts 21.13; cf. 20.22), while his colleagues view them as something to be avoided (21.4, 12).

3. *The Spirit and the Missionary Community*

The Spirit's prophetic enablement and guidance works through the new community to the extent that their identity is sometimes merged. Thus in Acts 15 the decision of the Jerusalem Council is reported as 'It seemed good to us and the Holy Spirit...' (15.28). Similarly, the Ephesian

23. So Johnson, *Acts*, pp. 208-209.
24. Johnson, *Acts*, p. 204.
25. Cf. 1 Cor. 14.3.

overseers, who were probably appointed by Paul in the same fashion as those at Lystra, Iconium and Antioch (see Acts 14.23), are exhorted by Paul to guard themselves and the flock 'of which the Holy Spirit has made you overseers' (Acts 20.28). The dynamics of the process are perhaps illustrated in Acts 13.1-4 where the Spirit speaks through prophecy, the community follows the Spirit's direction, and the resulting action is attributed to the Holy Spirit.[26] In this way the missionary community is described as a prophetic community, through which the Spirit speaks.

The account of Ananias and Sapphira provides an early and potent illustration. Their deception of the community in withholding part of the sale price of their property is described as lying to the Holy Spirit (Acts 5.3) and testing the Holy Spirit (5.9). Their sudden death is an act of divine judgment which emphasizes the sober reality of the new community as a prophetic community in which the Holy Spirit dwells.[27] The account is reminiscent of the sin and judgment of Achan (Joshua 7).[28] But the most important feature is the fear which seized, not only the church, but more importantly 'all who heard about these events' (5.11).[29] This is indicated by the summary statement, 'Yet more and more men and women believed in the Lord and were added to their number' (v. 14), which is sandwiched between this divine infliction miracle story and the beneficent miracle story of Peter's healing shadow.[30] The traditional break between vv. 11 and 12 obscures this, but v. 13, 'no-one else dared join them', shows that vv. 12-16 are intended to be read with the Ananias and Sapphira story.[31] Thus the identification of the prophetic community with the prophetic Spirit is again in service of mission.

26. Johnson, *Acts*, p. 277.

27. Bruce, *Acts*, NICNT, p. 104; Marshall, *Acts*, TNTC, p. 113; Krodel, *Acts*, p. 119; Longenecker, 'Acts', p. 314; Arrington, *Acts*, pp. 56-57.

28. Bruce, *Acts*, NICNT, p. 107; Haenchen, *Acts*, p. 238.

29. S.J. Noorda, 'Scene and Summary: A Proposal for Reading Acts 4.32-5.16', in J. Kremer (ed.), *Les Actes des Apotres: Traditions, redaction, théologie* (Louvain: Leuven University Press, 1979), p. 482.

30. Gen, 'Miracles and Divine Infliction', p. 18.

31. That 5.1-16 is one unit in its final redaction by Luke is argued, albeit without this point, also by Gen, 'Miracles and Divine Infliction', p. 18. Noorda ('Scene and Summary', pp. 475-83) argues that 4.32–5.16 ought to be treated as one coherent unit.

4. *The Spirit of Prophecy is the Spirit of Mission*

Nothing in the above analysis supports the argument by Turner that the Spirit of prophecy is simply the 'nexus of Christian life'.[32] Although these references must be viewed as subsidiary to the primary motifs related to Pentecost, they nevertheless show quite clearly that prophetic revelation in all its variety is, in Luke–Acts, thoroughly in the service of missionary proclamation. This missionary proclamation, I have shown, is anchored in the Abrahamic and Isaianic depictions of salvation for the nations. This worldwide salvation is to be achieved through Israel's restoration. The restoration theme is directly related to the promised Spirit-empowerment in Acts 1, and the Old Testament passages which anticipate the outpouring of the Spirit (Isa. 32.15; Ezek. 39.29; Joel 2.28), all have Israel specifically in view.

The call of Abraham, pointing forward to the Exodus which gave birth to Israel, always had in view salvation for the nations, as Gen. 12.1-3 makes clear. The depiction of Abraham himself as a prophet (Gen. 20.7) is solely with regard to an outsider.[33] Israel's election as a 'priestly kingdom' and a 'holy nation' (Exod. 19.6) has a world-encompassing purpose: 'for all the earth is mine'.[34] In Isaiah the prophetic role is described as preaching good news.[35] This is closely associated with the servant, who is in turn identified with faithful Israel, called as a light to the nations. There is evidence that the general picture of prophets in the first century CE had been predominantly assimilated to that of Isaiah 40–66, so that it was conceptually a short distance to the apostolic preaching of the gospel and Luke's understanding of the Spirit of prophecy as the Spirit empowering mission.

32. Turner, 'Significance', p. 149.

33. That is, his ability to intercede for Abimilech. In this respect, Abraham's status as a prophet does not fit the common designation of an Old Testament prophet as 'covenant mediator', but does anticipate the ministry of Israel to the nations fulfilled from Acts 2 onward.

34. For a detailed examination of the interrelationships of the covenants and God's plan of redemption in the Old Testament see Dumbrell, *Covenant and Creation*; and for Isaiah's use of the Abrahamic covenant, by the same author, *The Faith of Israel*, pp. 97-111.

35. In this I take Isaiah 40–66 as a unity. The programmatic depiction of Jesus as the eschatological prophet from Isaiah 61 determines the prophetic role for Luke as fundamentally one of proclamation. See Montague, *Holy Spirit*, pp. 53-54.

I have argued that Luke consistently depicts the prophetic ministry of the Holy Spirit in terms of word and deed, with proclamation of the word being the essential ingredient. The dominating motif in Acts is that of witness, and the Spirit of prophecy is the empowerment for witness, both of παρρησία (boldness) and ἄφεσις (effect/result). This is Luke's controlling interest. It is not that he is unaware of other emphases: there are clear indications that he understands the soteriological function of the Spirit, as also the work of the Spirit in the interior life of believer and church. For Luke, it is not that Spirit-endowment is 'essentially missionary empowerment', so much as that mission is essential, missionary empowerment is essential, and missionary empowerment is essentially Spirit-endowment.

If Dunn was justly accused of importing Pauline emphases into Luke, Turner may be accused of importing Johannine emphases. There are substantial agreements, but also important differences, the Johannine conception being more personal and internal, the Lukan presentation more external and prophetic. 'John's pneumatology is essentially Christological.'[36] The Spirit in John is never a power which falls upon people, but the 'Comforter' who comes from the Father (Jn 14.16) and the Son (15.26; 16.7). His witness is primarily internal, declaring the things of Christ to the believer (Jn 16.13-14). Luke's emphasis is primarily directed towards the world and to fulfilment of Israel's servant vocation as a light for all nations. Not only the proclamation and miracles but also the wisdom, encouragement and direction Turner speaks of are, in Luke, also at the service of missions.

The problem is Turner's view of missionary preaching: 'Even when prophecy is extended in meaning to missionary preaching the sum total of people exercising it in the church must have been relatively small, and such a gift seems more appropriately received in spiritual maturity than at conversion'.[37] It seems Turner's world is exactly where Luke's message needs to be heard. New Christians may not be the best theologians, but they are the best witnesses until taught the barrenness of Sunday church, the interior life, and the holy remnant. Third World churches where the gospel is young and fresh are bursting with growth. Pentecostal churches with their weak theology are boldly proclaiming in ways that embarrass us: perhaps that is why they are now the 'third force'. Menzies' insistence on the exclusive distinctiveness of Lukan

36. McPolin, 'Holy Spirit in Luke and John', p. 117.
37. Turner, 'Significance', p. 149.

pneumatology may be excessive but he is right to underscore the dangers of losing Luke's missionary emphasis:

> For it is always possible to argue, as most Evangelicals do, that while all experience the soteriological dimension of the Pentecostal gift at conversion, only a select few receive gifts of missiological power. Yet Luke's distinctive voice calls us to remember that the church, by virtue of its reception of the Pentecostal gift is a prophetic community empowered for a missionary task.[38]

The bottom line: 'All God's people are "to prophesy"...are called to proclaim the story of God's love'.[39]

38. Menzies, 'Reply to James Dunn', p. 138. As Hoyt and Steckel point out, the empowerment of the missionary community as a whole takes precedence over individual empowerment. T. Hoyt, Jr and C. Steckel, 'The Spirit in the Mission and Service of the Church', in W.R. Barr and R.M. Yocom (eds.), *The Church in the Movement of the Spirit* (Grand Rapids, MI: Eerdmans, 1994), p. 126.

39. G. Vandervelde and W.R. Barr, 'The Spirit in the Proclamation of the Church', in Barr and Yocom (eds.), *The Church in the Movement of the Spirit*, p. 82.

Chapter 8

CONCLUSION: TOWARDS A PRACTICAL PNEUMATOLOGY FOR MISSIONS

Lukan pneumatology is thoroughly oriented towards mission. Luke portrays the Holy Spirit on three levels, each related to universal world mission, which he understands, drawing predominantly on Isaiah, as the inaugurated fulfilment of the Abrahamic promises to reverse the fall and restore blessing to all the nations of the earth. Luke considers that this is to be achieved through renewal of Israel's servant vocation to the nations, brought about by a reconstitution of faithful Israel in terms of response to Jesus, servant-messiah and eschatological prophet. Jesus' own anointing with the Holy Spirit, while unique in that it constitutes him as the eschatological prophet for his servant-messiah role, nevertheless anticipates the future Spirit-baptism and empowering of his disciples. His ministry is characterized by a prophetic power of word and sign, which both proclaims and effects salvation, drawing on the Jubilee imagery of Isaiah 61.

At Pentecost, the apostolic company are depicted as a reconstituted Israel, from which the word of God will proceed to all the nations in fulfilment of God's promise to Abraham, as prophesied by Isaiah. Their Spirit-endowment is first of all the unique and unrepeatable eschatological baptism of symbolic Israel, renewing their prophetic vocation to all the nations, whereby the Gentiles will be incorporated and Israel restored. Although fulfilling John's promise, it is no longer characterized as a baptism with fire. The final judgment of the end-times which have now been entered awaits the future consummation which the return of Jesus will bring, but the winnowing of the elect from the unrighteous through response to the word will proceed until then.

The dominant motif in Acts is witness, and with the inauguration of mission th apostolic company also receive the power to obey their commission. This is not the time of their conversion-initiation, for they

are already the community of the faithful, but now they are especially endowed with the Spirit of Jesus to continue his ministry of word and deed, in which the word of God will have the prominent role. The Spirit's power is both the boldness by which they speak in times of opposition, and the effective power of their words which brings salvation. The Spirit is not, then, a power which compensates for an absent Christ, but the power of Christ's presence, whereby he continues his ministry of word and deed to the ends of the earth. This power is not limited to the apostolic band, but is henceforth available in the conversion-initiation of every believer, for the Spirit in Luke is the Spirit of prophecy given universally with salvation. To be incorporated into the faithful community means to share in its vocation.

Finally, occasional endowments of the Spirit, usually associated with particular need for boldness in witness against opposition, are described as being 'filled with the Spirit', or 'full of the Spirit' and result in empowered proclamation, or missionary praise. Initial empowerment is described this way twice, but most incidences are subsequent to conversion. Luke encourages us to pray for this kind of help. 'Full of the Spirit' is also used to describe particular individuals such as Stephen whose lives characterize powerful ministry of word and deed. Much of the popular argument over these terms is the result of an inept literalism in interpreting highly symbolic ways of describing the activity of the Spirit in a person.

Neither the Johannine nor Pauline conceptions of the Holy Spirit are absent in Acts, and it is clear that Luke's understanding contradicts neither. However, Luke gives a particular emphasis to his pneumatology, a missionary emphasis so marked that it can only reflect an intention to encourage his readers to expect the Holy Spirit to be actively empowering their witness. The Holy Spirit inaugurates, directs and empowers mission. The same Holy Spirit who brings us salvation also empowers us at conversion, and comes again and again with renewed missionary power, especially when we pray.

In turn, we may draw the following ramifications from these findings as they apply to the debate between Pentecostal and Reformed theology. First, on the level of terminology, neither side has correctly understood the nature of the Lukan term 'baptized with the Holy Spirit'. Luke does not apply this term either to conversion-initiation or to a post-conversion enduement of missionary power. His use strictly applies to the eschatological event of Pentecost itself, when the missionary vocation of Israel

to the nations was inaugurated upon a symbolically reconstituted Israel in the shape of the new community of disciples of Jesus. Baptism with the Spirit was a uniquely unrepeatable, eschatological and corporate event, launching the new community on the task it is still engaged in.

Secondly, Pentecostals have been correct in recognizing the fundamentally missionary emphasis of Lukan pneumatology in all its various dimensions, and also correct at the level of praxis in their prayerful expectation of missionary empowering by the Holy Spirit subsequent to conversion. Luke encourages such prayer and expectation, both in the teaching of Jesus and by giving several examples where the disciples are re-visited by the Holy Spirit, receiving power for bold and effective witness, and even for miracles. The growth of the Pentecostal movement this century is testimony to the value of eagerly seeking God's power for effective evangelism, and evangelicals would be better employed in learning from their example than in sniping from the sidelines.

Thirdly, in the light of this study, perhaps the classical Pentecostal doctrines of 'subsequence' and 'initial evidence' should be rethought in ways more consistent with the actual emphasis of Luke's pneumatology. It is true that the time of Spirit-baptism was the time of missionary empowering for the original community on the day of Pentecost, but it is also clear that the Holy Spirit is promised to all who henceforth believe and so become part of the missionary community. To be a Christian is to be part of the missionary community with both the responsibility and the enabling of the Holy Spirit for witness. Indeed, the church growth literature has given abundant testimony to this fact: most church growth occurs around the newly converted, Pentecostal or otherwise.[1]

However, once it is recognized that Luke does have a particular kind of a subsequence doctrine, not merely a 'second-blessing' theology, but a theology of repeatable Spirit-fillings as the need requires, with the encouragement of Jesus to pray and expect this, there is room for Pentecostals and their evangelical colleagues to agree and work together for the gospel. And where we recognize that the need has gone beyond that of individuals, extending to whole communities of Christians with

1. See for example, G. Moyes, *How to Grow an Australian Church* (Glen Iris, VIC: Vital Publications, 2nd edn, 1978), p. 67; C.K. Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville: Broadman, 1991), p. 31; A. Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, MI: Baker, 1992), p. 194.

neither the will nor the power to proclaim Jesus boldly, then perhaps we may dare to extend the use of the metaphor, 'Lord, baptise us again with your Holy Spirit!'

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John Michael Penney

his book argues that Spirit-baptism in Luke-Acts is
nique event at Pentecost, signalling the eschatolog
reconstruction of Israel in Zion for mission to the na
of prophecy is promised universally to everyone who
Christians are thus incorporated into faithful Israel an
for witness at conversion. 'Filling' with the Spirit confers
enablement for witness in times of opposition, and especially
answer to prayer.

John Penney is an independent Pentecostal scholar who completed his BTh (Hons) and MTh at Moore Theological College in Sydney. He has worked as a Pastor in the Apostolic Church (Australia) and taught Biblical Exegesis at the Wesley Institute for Ministry and the Arts.

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